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AN
ESSAY

ON THE

Revelation of Saint John,

And: So far as concerns the *Langton*
Past and Present Times.

To which are added two DISSERTATIONS,
The one upon *Mark II. 25, 26.* The other upon *Mat-
thew XXIV.* and the PARALLEL CHAPTERS.

WITH A
COLLECTION of SCRIPTURE-
PROPHECIES relating to the Times after the
Coming of the MESSIAH.

By WILLIAM WHISTON *M. A. Professor of the
Mathematicks in the University of CAMBRIDGE.*

Μανδύει ὁ αἰσχροδύναμις, καὶ οἱ ἀκούοντες τὰς λόγους τῆς ἀποκαλύψεως, καὶ πρὸς
τὴν τὴν αὐτῇ γεγραμμένην ὁ γὰρ καὶ ἐξ ἑαυτοῦ. *Apoc. I. 3.*

—*Illud pro certo habens, nisi in hisce talibus liberius paulo
sentiendi, imò & errandi, venia concedatur, ad profunda
illa & latentia veritatis adyta viam nunquam patefactum iri.
Med. Comment. Apoc. Pref.*

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Reverendo admodum in Chri-
sto Patri, ac Domino, Domino
SYMONI permissione Di-
vina Episcopo *Eliensi*; Præsuli tum
moribus sanctissimis, tum eruditione
summâ longe colendissimo; nec
minus pietati veræ & minimè fucatæ,
quàm bonis literis, sacris præsertim
& divinis promovendis Nato: Eccle-
siæ Anglicanæ, Reformatæ, Catho-
licæ, Decorî egregio atque Orna-
mento: Sacratissimo suo in Repub-
licâ Christianâ Ordini quâ concio-
nando, quâ scribendo, quâ guber-
nando, eximio semper, & jam longæ-
vo Exemplari: Qui Sacrarum Scri-
pturarum amore à teneris impensè
captus, cognitione à pueris penitus
imbutus, easdem optimis Commen-
tariis illustrare ad supremam usque
pergit.

pergit senectutem: Neque sacrosan-
cta illa Dei O. M. Oracula nisi cum
ipsis mortalitatis exuviis jure ponen-
da censet: Brevia hæcce Vaticinio-
rum Apocalypticorum, omni The-
sauro chariorum, Specimina, juxta
methodum *Cl. Medi τῆ μαχαίρης* de-
monstrativam, pro modulo nostro
adornata, in animi perquam grati,
summæque devoti tesseram peren-
nem, atque *μνημόσυνον*, Quà par est
Reverentiâ, Lubens Meritòque Dat,
Dicat, Consecrat, *Gulielmus Whiston.*

Dabam *Canabrigia XVII. Cal. Maj.*
A. D. MDCCVI.

A N
E S S A Y
O N T H E
Revelation of Saint *John*.

P A R T I.

HYPOTHESES OF OBSERVATIONS.

- I. **T**HOSE Prophecies of the Scripture which relate to the *Jewish Church* are open and explicit, and make use of a *Year* for that known space of time so call'd, without any covert or mystical Signification. Thus the 400 years of the Sojourning and Affliction of *Abraham's Seed*: the 70 years of the Captivity of *Babylon*: the 390 years of the forbearance of God to *Israel*: and the 40 years of his forbearance to *Judah*: and very many the like durations, are unanimously and certainly expounded of the same real numbers of years by all Commentators: and the exact completion of them, at the time every where specify'd, in that most obvious acceptation, puts the matter beyond dispute with all men.
- II. Those Prophecies of the Scripture which relate to *Christianity*, the Times of the *Messias*, and the Church

Dan. ix. 24
&c.

Church of the Gentiles upon the rejection of the *Jews*, are cover'd and enigmatical; and make use of a *Day for a Year*. Thus the *Jews* themselves confess it is in the most famous of all Prophecies, that of *Daniel's 70 weeks*: which they expound of so many *years* as those *weeks* include *days*; and the Christian Church not only allows, but earnestly contends for the same Interpretation, as being a main foundation of her Faith. And this being the primary and most undisputed Prophecy of this kind ought certainly to be allow'd as the best Rule and Guide for the rest; and so this Hypothesis might be taken for granted. But to prevent all exception it shall be particularly prov'd under the first Proposition hereafter.

III. The number of *Days* included in Prophetic *Years* is to be the same that the Computation of the Age and Nation of each Prophet does require. Thus *Daniel* living in *Chaldea* and *Persia* uses their year, of 360 days: and St. *John* living in the *Roman* Empire, in those places where he does not follow and explain *Daniel's* Numbers, uses that Empire's Computation of 365, or 365 $\frac{1}{4}$ days.

IV. The particular sort of *Year* also refer'd to by a *Day* in several Prophecies, is partly to be interpreted from the same Foundation, and to be accounted by the Computation and Stile then in use, when the said Prophecies and their Periods began. Thus all those Prophecies of *Daniel*, which are dated from his own Times, or began while the *Chaldean* or *Persian* Stile was in use, must be suppos'd by a *Day* to intend a *Chal-*

Chaldean or *Persian Year* of 360 days. But such as were dated long afterward, from the *Roman Times*, and refer intirely to them; may justly be expounded of the *Roman* or *Julian Years*. Thus also every one of the Prophecies of *St. John* being dated in, and wholly belonging to the *Roman Times*, ought to be expounded of the *Roman* or *Julian Years* upon all occasions.

- V. Where any Prophecies of the Old Testament, or at least towards the conclusion of it are expressly said to belong to the *Time of the End*; to the *latter Days*; to the *last Days*, or the like: They relate, if not to the very end of the World, yet at least to its *last great Age the Days of the Messias*. This is so expressly the Explication of the Writers of the New Testament; and is, I think, so generally allow'd by the *Jews* themselves, that I shall not stand to prove it more particularly.
- VI. Intire Numbers of years, or months, or days in the Prophecies of Scripture, as well as in its Chronology are us'd with great exactness; and comprehend no more than six months, or fifteen days, or twelve hours on either side: that is, they imply the space mention'd to be nearer to that number than the next, either over or under, according to the most natural and strict signification of the words themselves. Thus 1260 days may be any space between 1259½ and 1260½ days. Thus 42 months may denote any space between 41½ and 42½ months; and 37 months any space between 36½ and 37½; and 5 months any interval between 4½ and 5½ months. Thus three years and an half, or a time, times, and an half, may

A&C. ij. 17.

2 Tim. iij. 1.

1 Pet. i. 20.

2 Pet. iij. 3.

Heb. i. 2.

1 Tim. iv. 1, 2.

See *Jurieu*

part 2. chap. 3.

See *Chronol.*

p. 8.

Apoc. xi. 3.

ver. 2.

Dan. vij. 25.

Apoc. ix. 5, 10.

Apoc. xii. 14.

Apoc. xi. 9-11.

A

signify any duration between $3\frac{1}{4}$ and $3\frac{1}{2}$ years. Thus also three days and an half may contain any period between $3\frac{1}{4}$ and $3\frac{1}{2}$ days. And so in all other cases whatsoever. But without particular evidence they ought not to be extended any farther. And it is to be observ'd that tho' the Computations in this Essay do not always take express notice of this Latitude; yet that it may and ought to be allow'd and understood upon all occasions.

VII. Wherever any general word is us'd indefinitely, without a particular note of distinction; there the most eminent and remarkable of that kind is to be in reason understood by it. Thus Τὸ τρίτον τῆς γῆς, the *third part of the Earth*, is to be understood of the most eminent and remarkable *third part* which can be suppos'd. Thus also *Time, Times, and a division or part of time*, i. e. three years, and a division or part of a year, must signify *three years and a month*, because the most eminent and remarkable division, or part of a year, is a *Month*; as the most eminent and remarkable division, or part of a month with us, is a *week*; and of a week, a *day*; and of a day, an *hour*; and so in all other cases proportionably.

Apoc. viij. 7.

Dan. viij. 25.

L E M-

LEMMATA, OR PREPARATORY PROPOSITIONS.

I.

A *Day*, in those Prophecies both of *Daniel* and *St. John*, which concern Christianity, the Times of the *Messias*, and the Church of the *Gentiles*, signifies a *Year*: and by consequence *seven Days*, or a *Week*, signifies *seven Years*: and *thirty Days*, or a *Month*, *thirty Years*: and so in other cases: and this through the whole Series of their Prophecies.

vid. Cl. Mori
Op. Theolog.
p. 176. &c.
and Mr. Gar-
ret's Discourse
concerning An-
tichrist, p. 322.
— 348.

The Arguments for this Proposition are these following.

I. 'Twas not at all agreeable to the Nature and Genius of these Enigmatical Writings to make use of plain Words in the determination of its several Periods: and so to use the known word a *Year* standing for itself, without any cover or character. Histories indeed, being plain and literal Representations of past Events and Actions; and being intended for the Understanding of all Men immediately, must use that and the like words in their strict and obvious meaning: and such Predictions also as were much of the same nature, and were deliver'd in plain and clear Words, ought in the same manner to observe the *decorum* throughout, and to determin their Periods in the common Phrase and Language of Mankind. But as in Mythological and Parabolical Narrations we do not expect that every Phrase should be Historical and Obvious; so neither can we expect that the Duration of the several Periods in Prophecies Hieroglyphical, Obscure, and Mystical, should be determin'd by the same common Measure of Time, which was made use of in the before-mention'd plain and clear Predictions. When God said in clear and express Words, that the *Jews* should serve the King of *Babylon* 70 Years; and that after 70 Years they should be restor'd to their own Land again: I do not seek any other than a literal sense of the word *Years*, because all the other words, as *Babylon*, and *Judah*, and *Captivity*, and the rest, are taken

Jer. xxv. 11, 12.
& xxix. 10.

taken in their ordinary Acceptation, without any Mystery or Allegory at all. But when I find *Times and Laws given into the hands of a Little Horn for a time, and times, and a division of time*; or for somewhat above three Years; I consider that the *time, times, and a division of time*, or three Years, and a part of another, may as well be Enigmatical, as the *Horn* is certainly so: And therefore I do not immediately conclude, that all the Tyranny of that Impious Dominion, signify'd by the *Little Horn*, is confin'd to a bare space of between three and four Years: but search farther what is the Mystical signification of a *Time or Year* in this Mystical Prophecy. So when I find *Locusts tormenting Men five Months*: I enquire what the Interpretation of *five Months* is in Prophetick style, as well as what is the Interpretation of *Locusts*; and do not immediately conclude that so great a Noise is made about a Calamity of less than half a Year's continuance: and so of the rest.

See Jurieu, part
1. c. 25.

II. 'Twas not at all consistent with the Design of God in these Prophecies, to make every thing evident and unquestionable by plain and express words. For tho' the Jewish Prophecies, which were generally to be fulfill'd by Heathens; who regarded them not, might and were plain and explicit; yet the Christian Prophecies being to be fulfill'd by those that believ'd them, they ought not to be so: For as the Principal of them determin'd the Time for the Death of the Messiah; so the rest generally determin the Times of Antichrist, to be set up in the Church of Christ. Now if God had said by *Daniel*, that immediately after 483 *Chaldean Years*, from the 20th of *Artaxerxes Longimanus* the Messias should be Cut off; Can we imagin that the *Jews* would ever have Crucify'd *Jesus of Nazareth* at that very time? And if God had said by *St. John*, that 360 Years after his seeing the Visions of the Apocalypse, ten Antichristian Kingdoms should arise, and domineer in his Church for 1260 Years together; can we once suppose it possible that the Church should have submitted to them? No certainly; If these Prophecies had all been plain and explicit, and a *Year*, the common Measure of Time, had been everywhere us'd to determin the several Periods, in its common signification, they had plainly hindred their own Completion; and

and, without a fatal Determination of humane Actions, must have prevented all those Events which they foretold should come to pass: as 'tis very easy for every one to discern on a small Consideration.

III. And since the Nature and Genius of the Prophetick Style, as well as the Design of the Almighty in revealing these things, did require that a *Year*, the most usual and stated Measure of Time, should not be express'd by it self, but by some other; It is evident from not a few Reasons and Testimonies in the rest of the Scripture, that a *Day* is of all other the most fit and proper for it; nay, is certainly and frequently made use of therein to represent it on other occasions; as I have elsewhere prov'd. New Theory p. 81, &c. But, not to insist on the other Texts, at present I shall only instance in two of the most remarkable, and such as seem directly to guide us to the true Prophetick importance of that word, and so of those derived from it. *Your Children*, Numb. xiv. 33; says God to the Disobedient *Israelites*, *shall wander in the Wilderness forty years; after the number of the days in which ye searched the Land, even forty days, each day for a year, shall you bear your iniquities, even forty years.* And still more fully and expressly to our present purpose in that Eminent Historical Prophecy of *Ezekiel*: *Lye thou*, says God to him, *on thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lye upon it, thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplish'd them, lye again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee* *לשנה יום לשנה יום*: *a day for a year, a day for a year.* Ezek. iv. 4, 5, 6.

IV. This appears by such Prophecies of *Daniel* as have their Periods determin'd by *days*, or words equivalent thereto, or deriv'd from it. Because it may easily be prov'd, that not one of them were fulfill'd in that literal and ordinary acceptation for *bare days*: Whereas it will hereafter appear, that in the other Prophetick signification for *years*, all that are expir'd have already been fulfill'd; and so there can be no reason to doubt of the fulfilling

ling of the rest in their due seasons hereafter. Now since this Argument is of all others the most important in this matter ; and such as, if it can be well prov'd, determines the dispute ; I shall more particularly insist upon it. And in order to the more convincing Evidence, I shall examin all *Daniel's* Numbers in Order ; and shew of every one in particular, that it was not fulfill'd according to the Exposition of those who interpret *days* according to the letter of so many *bare natural days* only : and so shew the absolute necessity of recurring to that other Prophetick signification, of which we are now discoursing. The first Text in *Daniel*, which determines a Period by a Collection or Number of *Days*, is that of the *Little Horn*, growing up among Ten Horns ; which should have *Times and Laws given into his hand until a time and times, and a division or part of time*. Which words, *Time and Times*, both by the *Dan. iv. 16, 23,* *seven times* that were to pass over *Nebuchadnezzar* ; which are *25. 32.* generally suppos'd to have been *seven years* : By a Parallel place in the same Book, *the King of the North shall certainly come at the End of Times, that is to say, Years*, as my Lord Bishop of *Worcester* well observes : for the Hebrew being not in *regimine*, but in *apposition*, cannot properly be otherwise rendred : *Dan. xi. 13.* and by St. *John's* Exposition of 'em in the Apocalypse, appear *Apoc. xij. 6, 14.* to be three *Chaldean Years*, and a part of a Year. Now since this Number belongs to that remarkable Period of the Fourth, or *Roman Monarchy*, after the Rise of its *ten Horns*, or Division into *ten Kingdoms* ; (which is known not to have been till the Fifth Century of Christianity ;) as the Context will shew to any who consults it : And since it ends not till the conclusion of that Fourth or *Roman Monarchy*, and the commencing of our Saviour's glorious Kingdom upon its destruction ; as is clear from the Angel's Exposition of it : We shall only need to count the Time since the Fifth Century, to know whether by these *three years*, and a *part* of another, *i. e.* as we shall see hereafter three years and one month, so many *bare years* are intended or not. For 'tis but too plain, that the last State of the *Roman Monarchy* is not yet over ; and that our Saviour's Kingdom of Righteousness and Peace is not yet set up in the World. Nay, if we should leave the clear and evident Sence of

of the Text for the *Roman* Monarchy, and, contrary to all reason, be willing to allow that *Antiochus Epiphanes* might be here meant, and the Duration of his Profanation of *Jerusalem*, or of the Temple, it will not prove agreeable to the History there neither. For from *Antiochus's* first Siege and Taking of *Jerusalem*, and Profanation of the Temple thereupon, till the Feast of Restitution and Dedication afterwards was somewhat above * five years. And from the latter Profanation, where the Abomination of Desolation, or the Idol of *Jupiter Olympius* was plac'd on the Altar, till the same Feast of Dedication was but † three years and ten days. Nay, from the Sacrificing on the Idol-Altar by the Heathens, till the same Dedication was but just three years; as we are sure from the express Words of the Original Historians in the Books of *Maccabees*. So that altho' ‡ *Josephus*, and others after him speak of this

* And after that *Antiochus* had smitten *Egypt*, he returned again, in the 143d. year: and went up against *Israel*, and *Jerusalem* with a great multitude; and entered proudly into the sanctuary, and took away the Golden Altar, and the Candlestick of Light, and all the Vessels thereof; And the Table of the Shew-bread, and the pouring Vessels, and the Vials, and the Censers of Gold, and the Veil, and the Crowns, and the Golden Ornaments that were before the Temple: all which he pulled off.—— And after two years expir'd, the King sent his chief Collector of Tribute unto the Cities of *Judah*: who came unto *Jerusalem* with a great multitude, and spake peaceable words unto them. But all was deceit: for when they had given him Credence, he fell suddenly upon the City, and smote it very sore, and destroyed much people of *Israel*.——
 Ver. 29, 30.

† Now the 15th day of *Casten*, in the 145th year, they set up the Abomination of Desolation upon the Altar: and builded Idol Altars throughout the Cities of *Judah* on every side.—— Now the 25th day of the month, they did sacrifice upon the Idol Altar, which was by the Altar of God.
 Ver. 54.

Now on the 25th day of the month, which is the month *Casten*, in the 148th year, they rose up beimes in the morning; and offered sacrifice according to the Law, upon the new Altar of Burnt offerings which they had made. Look, at what time, and what day, the heathen had profan'd it; even in that was it dedicated with Songs, and Citherns, and Harps, and Cymbals.
 Chap. iv. 52.

Now upon the same day that the Strangers profaned the Temple, on the very same day was it cleansed again; even the 25th day of the same month, which is *Casten*.
 2 Maccab. x. 5.

‡ Ἀνθωϋ οἱ κληρικοὶ Ἐπιφανὲς ἔλαβεν καὶ πάλιν ἱεροσολύμα, καὶ καθάρσας ἔτασεν τοὺς ἐμὴς ἐξ, καὶ τῷ Ἀσσυριανῶν παιδὶν ἐκβάλλεται καὶ χάρας. *Joseph. Lib. 1. de Bello, Procem.*

Ἡερωνῆς δ' ἐν τοῖς ἐμὴς ἐξ τὸ ἄλφ. De Bello Lib. vi. p. 929.

B

Pro-

Profanation as containing three years and six months; which would concur with the usual Interpretation of this Phrase for $3\frac{1}{2}$ years. Yet it so little agreeing with the Original and Authentick Accounts above-mention'd, and being very probably only a mistaken Interpretation of this place, there can no weight be laid upon it.

Dan. viii. 13.
14

The Second Text in *Daniel* that determins a Period by Days, is that famous Prophecy, added by it self, after some others, in the Eighth Chapter. *Then I heard an Holy One speaking: and another Holy One said unto that certain Holy One which spake; How long shall be the Vision concerning the daily sacrifice, and the transgression of desolation; to give both the Sanctuary and Host to be troden under foot? And he said unto me, Unto 2300 Evening-Mornings* [*Nox & Mores*:] *Then shall the Sanctuary be cleans'd.* This Prophecy is also commonly expounded of the same *Antiochus Epiphanes*, and the Space of the Profanation of the Temple, or of *Jerusalem* by him. But it does not at all fit the same; as appears by the Authentick Testimonies above quoted. For let us take the longest Duration possible, and it will amount to no more than between five and six years at the utmost, from the 143d year of the *Seleucida*, to their 148th year: Whereas 2300 Evening-Mornings, or *Nox & Mores*, are six years and above a quarter, and cannot therefore by any means agree with the Space before-mention'd. And in truth, as will appear in due time, neither of these Numbers have any relation to *Antiochus Epiphanes*, or his Profanation of the Jewish Temple. Nor is the Duration of that Profanation any where determin'd in *Daniel*; on which yet all our Commentators insist so much upon all occasions. But when the true import of such Prophecies as these, relating to Times long future, was not understood, 'tis no wonder if such Events as that of *Antiochus's* Profanation, were thought of, to make at least some shew of their fulfilling in those days. It having been a mighty creditable thing in later Ages, to pretend to find all the Ancient Prophecies applicable to Events long since past, rather than to suppose any of their Completions yet to come; how little soever the plain sense of Words, and the Histories of those ancient Times could be made to agree together; as will more easily be observable in the

the progress of the present Essay concerning them : But upon what sufficient foundation, I cannot tell.

The Third and most famous of all the Prophecies of *Daniel*, wherein a Period is determin'd by a collection of *Days*, or by *Weeks*, is that eminently known by the name of the *70 Weeks Prophecy* : and is of all others the most Important ; as determining the very Year in which the *Messias* was to be cut off. *Seventy Weeks are determin'd upon thy People, and upon thy Holy City ; To finish Transgression, and to make an end of Sins ; and to make reconciliation for iniquity ; and to bring in everlasting Righteousness ; and to seal up the Vision and Prophecy ; and to anoint the most Holy. Know therefore and understand, that from the going forth of the Commandment, to restore and to build Jerusalem, unto the Messiah the Prince shall be seven weeks, and sixty and two weeks : The Street shall be built again, and the Wall even in troublous times : and after those threescore and two weeks shall the Messiah be cut off. — And half a week shall cause the Sacrifice and the Oblation to cease.* Dan. ix. 24. 25. 26. 27.

Now this Prophecy, and the Words following it, so evidently belonging to our Saviour ; and we having his own certain Exposition of them [*The Abomination of Desolation spoken of by Daniel the Prophet,*] with a Caution not to overlook so remarkable a fulfilling of this Prophecy [*He that readeth, let him understand,*] as well as the exactness of its Completion ; I shall not be so unreasonable or injurious to Christianity, as once to suppose it applicable to any other person. And indeed those who have at any time attempted to apply it to any other, have had such miserable success as may justly discourage any future pretences of that nature. This signal Prophecy therefore belonging to the Times of the *Messias*, and expressing the Spaces first of 490, and then of 483 years, and then of 7, and of 62, and also of $3\frac{1}{2}$ by so many days, is a most eminent Instance to our purpose ; and goes very far to ascertain the Proposition before us : And therefore most of all deserves our regard in the present Enquiry ; especially since this sense is not deny'd, but earnestly contended for by those who yet have been willing to allow no other Instances of this nature in the same Prophecy ; nay, scarcely in the whole Scriptures of the Old and New Testament.

Dan. xij. 7.

The Fourth Instance in *Daniel* is in the Solemn Oath of the Man cloathed in Linnen, in answer to the question, *How long it would be to the end of those Wonders* he had been speaking of in that and the former Chapters? Where he asserts, that it should be *for a Time, Times, and a half*; and that *when he should have accomplished to scatter the power of the Holy People all these things should be finished*. Now these Numbers also have been commonly, by Interpreters, apply'd to the Time of *Antiochus's* Profanation, but do no wise belong to the same: the Wonders, of which mention had been made, appertaining to the Times of the great Jewish Dispersion and Captivity, as the Text assures us; and not ending till the Restoration of the *Jews*, and the first Resurrection relating to it. And we have already observ'd how impossible it is to reduce the Profanation of *Antiochus* to the exact space of three years and a half, as such an Interpretation must of necessity suppose. So that here we must leave the Vulgar Exposition, and, as in the rest, allow that by *Time, Times, and a half*, is not meant the small space of 1260 days, but so many years; as we shall find more clearly hereafter.

Dan. xii. 9, &c.

The Fifth and Sixth, which are the last of the Prophecies of *Daniel* determin'd in this manner, are at the conclusion of the whole Prophecy, and run thus: *The Words are closed and sealed till the time of the end. Many shall be purify'd, and made white, and tried: But the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily Sacrifice shall be taken away, and the Abomination of the Desolator be set up there shall be 1290 days. Blessed is he that waiteth, and cometh to the 1335 days. But go thou thy way till the end be; for thou shalt rest, and stand in thy Lot at the end of the days.* These Numbers again, 1290, and 1335, if they denote bare days, are and must be apply'd, by Interpreters, to the same Duration of the Profanation of *Jerusalem*, or of the Temple by *Antiochus*: or however from thence to the Publick Liberty of their Religion, granted after that Profanation as to the former Number 1290; and to the Death of *Antiochus* as to the latter Number 1335. But how contrary to the authentick Accounts of the Books of the *Maccabees* all these

pre-

pretences are, will soon appear on a little examination. Nay See *Mede* & indeed, the whole time from the second Profanation of the Temple, when the Idol of *Jupiter Olympius* was placed on the Altar, till the Decree of *Antiochus Eupator*, the Son of *Epiphanes*, for the *Jews* Liberty, was in all, no more than three years and four months, or about 1218 days, as Mr. *Mede* has sufficiently prov'd in the place just now refer'd to; which Dates yet, are of all other most favourable to their Cause. So that in truth, the Application has no manner of real ground in History, but is utterly contradictory thereto. And 'tis strange indeed, if such an Interpretation of *Daniel's* Numbers as makes the same Duration of *Antiochus's* Profanation to be first defin'd by a *Time, Times, and a part*, or 1110 days; then by 2300 days; then by a *Time Times and an half*, or 1260 days; then by 1290 days; and lastly, by 1335 days, should be esteem'd Genuin, or even in the least probable; and still more strange, that the Authentick Histories of those Times should not agree with any one of those Numbers in any one of the remarkable Periods of that Profanation. And indeed, all this Application of these Numbers is wholly a mistake, and look'd for in a wrong place. For these Chapters treat of quite other Matters. And those Chapters which do certainly and largely treat of that Profanation, and foretell it, do not at all determin the length of its Duration by any Numbers whatsoever. Thus 'tis evident, by this view of the particulars, that if we suppose days in the Visions of *Daniel* taken for bare days alone, not one of his Numbers will agree to the Histories to which they must belong. And since it will appear, in due place, that they every one agree with the Histories whereto they properly appertain, if they be taken in the Prophetick Stile for years, it cannot be difficult sure to determin in which of those senses the same word is to be taken, not only in these places, but also in other parallel Prophecies of Scripture, written in the same Stile, and directly relating to, and particularly explaining these Predictions of *Daniel*. I might go on in like manner to shew that the same Observation holds true as to the *Apocalypse* also. For I do not find that any of those Expositors who are willing to divert that wonderful System of Prophecies

Dan. xj. 21-35.
and viij. 9, 10,
11, 12.

Prophecies from these latter Times, have yet been able, or indeed so much as pretended to account for the exactness of the Numbers on their own Hypotheses. Nay, I believe many of them are scarce able to shew that *any one* of those *many* Numbers of days, or Collections of days, by which the Periods are every where determin'd in that Book, do fit the Events whereof they would expound them, on that Hypothesis that they signify *bare days* in the vulgar Acceptation. Since therefore such a task is, in a manner needless; and since it would be look'd upon as too great an Anticipation to attempt it so soon, before we have laid any farther Foundation for the understanding of that Prophecy, I shall wave it, and proceed to the next Argument, why *days* are not in these Prophecies to be taken for *bare days*, but for *years*, viz.

See *Jurien*
par. 2. chap. 1.

Dan. vij. 25.
and xij. 7.
Apoc. xj. 2. 3.
and xij. 6 14.

V. Because the strangest inconsistencies and absurdities possible will follow from that Hypothesis. For if *days* be only *days of 24 hours* in these Books, then those famous durations of the little Horns Tyranny, and of the Beasts with 10 Horns Dominion, and their collateral Visions, which are determin'd by a *Time, Times, and a part*; by *Time, Times, and a half*, or *three years and a half*; by *42 months*; and by *1260 days*, must signify no longer an Interval than that literal sense does contain in it, a space of between three and four years only; which is utterly absurd to suppose or imagin in this case. For (1.) 'Tis beyond measure strange, that so great a part of the whole Prophetick Scriptures should be intirely engag'd about so small and inconsiderable a space as three years and an half; as if that short Interval was to have more regard to, and ado about it than above 2000 years besides; and as if nothing else almost remarkable should happen in the whole Period of the Christian Church till the end of the World, but what was to be confin'd to these three years and an half. This is such a prejudice against that Opinion, as is not easy to be got over by considering Men. (2.) 'Tis not only very improbable, but plainly impossible that so many things, and of such quality as are to be perform'd in this time, should all be done in three single years and an half. Take this and some following Arguments almost in Mr. *Made*'s own words, "Ten Kingdoms are to be founded

Made p. 742.
743.

" at

"at the same hour with the Beast. *Apoc. 17.* People, and
 "Nations, and Tongues to serve and obey the Beast. *Chap.*
 "13. He is to make war with the Saints, and overcome them.
 "*ibid.* To cause a l that dwell upon the Earth to worship him.
 "*ibid.* Babylon is to ride the Beast so long that all Nations shall
 "drink the wine of her Fornication, and all Kings of the
 "Earth commit Fornication with her. *Chap. 17. & 18.* The
 "Merchants, and all those who have Ships in the Sea are to
 "grow Rich by Trading with her. *Chap. 18.* *These things*
should ask more than three years work, or four either. (3.)
 That King, State of Government, Sovereignty, Seigniorie,
 or what you will, of the Beast under which the Whore should
 ride him, is mention'd immediately upon a former, which
 in Comparifon, is said to *continue but a fhort fpace.* *Apoc.*
17. 10. Doth not this imply, that this latter State, wherein
 the Whore should ride the Beast, was to continue a pretty
long fpace? which in no tolerable fence three bare years and
 an half can be said to be. (4.) If the 1260 days of the
 Witneffes (which begin and end with the Times of Anti-
 christian Tyranny) be literally to be taken, then muft they
 three days and an half, wherein they ly slain by the Beast,
 (*chap. 11. 9.*) be fo taken alfo. But how is it poffible that
 the Nations and People of the Earth should make Feafts, fend
 Gifts and Presents one to another in three days and an half?
 How should the half day be a competent Time to diftin-
 guish or limit any of the Actions there mention'd? If the
 Holy Ghost had meant nothing but Days, would he have
 been fo precise for *half a day?* (5.) Six of the feven Trum-
 pets, and the things which they bring to paff by neceffity
 of Contemporation are almoft all included in the Antichri-
 ftian Times, as will appear hereafter. Now let any Man care-
 fully read thofe Trumpets, and then tell me, whether they
 can all be confin'd to little more than three years and an half.
 At leaft let him read the fifth and the fixth Trumpets, and fee
 whether all their large Contents, particularly the Torment-
 ing and killing the third part of Men, can be fuppos'd to
 require no more than fo many Months fpace, as are therein
 refpectively mentioned.

VI. We

VI. We appeal to the Event. If the Times of Antichrist lasted no longer than, on this Hypothesis, must be suppos'd, a bare three years and an half, shew us them in History. For the six first Heads of the *Roman* Empire, the last whereof Apoc. xvij. 10. was present in St. *John's* time, has been extinct above 1200 years; and the seventh which was to continue but a *short space*, can make no great difference in the Computation. All seven therefore are past near the same space of time, and no other of the Ancient Forms of Government, but that of the 10 Contemporary Kings, which is the State of the Beast himself, has since return'd into play. If therefore the Time of Antichrist be only the space of three years and an half, they are now past near 1200 years ago: and therefore may be pointed to in the Histories of the past Times. But since no body, with any colour of Truth or Probability, can shew us these three years and an half, at the time when they must have happen'd, 'tis evident they are otherwise to be understood: nay, and so to be understood, that they may not yet be intirely over, which can be no otherwise done, than by taking *days* in a Prophetick sense for so many *years*, according to the foregoing Instances to this purpose. And to conclude.

VII. *Lastly*, Let it be shewn through all the Prophecies of *Daniel*, or of St. *John*; or I think, I may add, of the whole Bible, that in any one instance, at least relating to the *Christian* Dispensation, where Times of things predicted are express'd by *days*, they have been answer'd by the Event according to the letter; and the things have agreeably come to pass at the end of so many *bare natural days*. But if no single instance can be produc'd to that purpose, give us leave to follow that primary and most eminent Example of the *70 weeks Prophecy*; where, by the confession both of the *Jewish* and *Christian* Church, a *day* is taken for a *year*: or, which is the same thing, שבוע *a week*, which in all other places of the Bible signifies * *seven days*, is taken

* Verum enimvero contra plane ac Grotius pronunciavit, שבוע sive *Hebdomas* absque omni additione semper significat *Hebdomadem* dicrum; nisi schemate prophetico *Dies Hebdomadis*, *Annos* significant; quemadmodum for

for seven years. And to Interpret the rest of the like Prophecies of so many years in the Event, as we find days in the Prophecies thereto relating. And since we can here positively appeal to the Event on our side, and allege the exact fulfilling of the Ancient Prophecies in this sense of days for years; as will appear in the Sequel of this Essay, there can remain no reasonable Doubt in the Case. But that in Prophetick Stile relating to the Christian Church, days everywhere denote years.

Corollary 1. Since therefore it appears that those Sacred Prophecies of the Scripture determin'd by exact Periods, which relate to the Christian Church, and the Times of the Messiah, make use every where of a day for a year; and since, as Hypoth. 1. we have already observ'd, and as 'tis own'd by all, the Ancient Prophecies relating to the Jewish Church, use a year still in its literal Acceptation for a single year. It will deserve to be observ'd upon any doubt concerning the Prophecies, whether they relate to the Times of the Jewish, or those of the Christian Church? which of these different Stiles are made use of therein. For if it be evident that the years do signify those large and vulgar Intervals, so call'd, they have the Character of the Jewish Times. But if the words of Time be so us'd that it appears a day is put for a year, a week for seven years, or the like; they have the Character of the Christian Times, and ought to be expounded accordingly.

Coroll. 2. Since therefore at the Conclusion of the Apocalypse the Duration of the happy Millennium is not determin'd by days, in the Prophetick Stile, but by years in the vulgar Acceptation; that Prophecy is to be suppos'd chiefly to concern the Jews; and to relate to the Times after their Conver-

hic fit apud Danielelem. Vide Gen. xxix 27. 28. Exod. xxiv. 22. Levit. xij. 5. Numb. xxviii. 26. Dent. xv. 9. 10. 16. 2 Par. viii. 13. Jer. v. 24. Cl. Mor. Op. Theolog. P. 178.

But you will say the Etymology of the Hebrew word שבע is as applicable to sevens of years, as sevens of days, and therefore this instance proves not. I answer, The Question lies not in the Etymology, but the Use; wherein שבע always signifies sevens of days and never sevens of years. Wheresoever it is absolutely put, it means of days, is no where us'd of years. Mede p. 743.

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son to the Christian Faith: and not to belong to the Church of the Gentiles only, before that time.

II.

The fourth Kingdom in *Daniel*, is the *Roman Empire*.

This Proposition is so plain at first sight, upon the bare reading of the words of the Prophecy, and comparing them with the Histories of the past Ages; especially on Supposition that the three former Kingdoms were the *Babylonian*, the *Medo-Perſian*, and the *Grecian*, which is own'd by all, that one can hardly think it worth the while to set about the proof of it. And when it is withal consider'd that this has ever been the unanimous Interpretation of the *Jewish* as well as of the *Christian Church* in all Ages, if we except a very few late Authors; and that the *Papists* do fully join with the *Protestants* herein, tho' it be highly against their Interest to do so: it cannot but seem a little unnecessary to insist any farther upon it. And truly, as to my own Opinion, I should rather chuse to deny, what all are forc'd to grant, that the three first Kingdoms, denote those three before-mention'd the *Babylonian*, the *Medo-Perſian*, and the *Grecian Monarchies*, than, allowing those to be so, to dispute the fourth of them, and pretend it might be some other than the *Roman Empire*. Yet because some few of late have ventur'd to deny it; and because it is a principal Foundation of all our Enquiries into these Matters, I shall not wholly omit it, but set down the words of the Prophet out of his double Vision hereto relating; and then point at the principal Arguments which establish the certainty of the present Proposition therefrom; and so refer the Reader to those Authors who have prov'd it more at large, and have shewn the constant Agreement of the *Jewish* and *Christian Church* thereto. The words are these.

Dan. ij. Ver. 31. *Thou, O King, sleepest and beholdest, a great Image: That by King, this great Image whose brightness was excellent, stood before thee, in these Prophecies, is generally means Kingdoms; see fully prov'd by Mr. Garret in his Discourse concerning Antichrist. p. 47. &c.*

32. *This*

32. This Images head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

33. His legs of iron, his feet part of iron and part of clay.

34. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

35. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chuff of the summer-threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36. This is the dream; and we will tell the interpretation thereof before the king.

37. Thou, O king, art a king of kings: for the god of heaven hath given thee a kingdom, power, strength, and glory.

38. And wheresoever the children of men dwell, the beasts of the field and fowls of the heaven hath be given into thine hand, and hath made thee ruler over them all: thou art this head of gold.

39. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces, and subduneth all things: and as iron that breaketh all these, shall it break in pieces, and bruise.

41. And whereas thou sawest the feet and toes, part of potters clay, and part of iron; the kingdom shall be divided; but there shall be in it of the strength of iron, forasmuch as thou sawest the iron mixed with miry clay.

42. And as the toes of the feet were part of iron, and part of clay; so the kingdom shall be partly strong, and partly brittle.

43. And whereas thou sawest iron mixt with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixt with clay.

44. And in the days of these kings shall the god of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces,

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and consume all these kingdoms, and it shall stand for ever.

45. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold: the great god hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

Dan. vij.

Ver. 1. In the first year of Belshazzar king of Babylon, Daniel had a dream, and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

2. Daniel spake, and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea.

3. And four great beasts came up from the sea, diverse one from another.

4. The first was like a lion, and had eagles wings: and I beheld the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a mans heart was given to it.

5. And behold, another beast, a second like to a bear: and it raised up its self on one side, and had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

6. After this I beheld, and lo, another like a leopard, which had upon the back of it four wings of a fowl, and the beast had also four heads; and dominion was given to it.

7. After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it, and it was diverse from all the beasts that were before it, and it had ten horns.

8. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

9. I beheld, till the thrones were set, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wooll: his throne was like the fiery flame, and his wheels as burning fire.

10. A

10. *A fiery stream issued, and came forth from before him ; thousand thousands ministred unto him ; and ten thousand times ten thousand stood before him : the judgment was set, and the books were opened.*

11. *I beheld then, because of the voice of the great words which the horn spake ; I beheld even till the beast was slain, and his body destroy'd, and given to the burning flame.*

12. *As concerning the rest of the beasts, they had their dominion taken away ; yet their lives were prolonged for a season, and a time.*

13. *I saw in the night Visions, and behold one like the Son of Man came with the clouds of Heaven ; and came to the ancients of days, and they brought him near before him.*

14. *And there was given him dominion, and glory, and a kingdom, that all People, Nations, and Languages, should serve him : his dominion is an everlasting dominion, which shall not pass away ; and his kingdom that which shall not be destroy'd.*

15. *I Daniel was grieved in my spirit, in the midst of my body ; and the Visions of my head troubled me.*

16. *I came near unto one of them that stood by, and asked him the truth of all this : so he told me, and made me know the interpretation of the things.*

17. *These great Beasts, which are four, are four Kings, which shall arise out of the Earth.*

18. *But the Saints of the most High shall take the Kingdom, and possess the Kingdom for ever, even for ever and ever.*

19. *Then I would know the truth of the fourth Beast, which was divers from all the others, exceeding dreadful, whose teeth were of Iron, and his nails of Brass, which devoured, brake in pieces, and stamped the residue with his feet.*

20. *And of the ten horns that were in his head, and of the other which came up, and before whom three fell : even of that horn that had eyes, and a mouth that spake very great things : whose look was more stout than his fellows.*

21. *I beheld, and the same horn made war with the Saints, and prevailed against them.*

22. *Until the Ancient of Days came, and Judgment was given to the Saints of the most High ; and the time came that the Saints possess'd the Kingdom.*

23. *Thus*

23. Thus he said, *The fourth Beast shall be the fourth Kingdom upon Earth, which shall be divers from all Kingdoms, and shall devour the whole Earth, and shall tread it down, and break it in pieces.*

24. *And the ten horns out of this Kingdom are ten Kings that shall arise, and another shall arise after them; and he shall be diverse from the first, and he shall subdue three Kings.*

25. *And he shall speak great words against the most High, and shall wear out the Saints of the most High, and think to change times and laws: and they shall be given into his hand until a time, and times, and a division of time.*

26. *But the Judgment shall sit; and they shall take away his dominion, to consume and to destroy it unto the end.*

27. *And the Kingdom, and Dominion, and the greatness of the Kingdom under the whole Heaven, shall be given to the People of the Saints of the most High; whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey him.*

28. *Hitherto is the end of the matter. As for me, Daniel, my cogitations much troubled me; and my countenance changed in me: But I kept the matter in my heart.*

Thus having set down the Prophecies themselves at large, I prove that the Fourth Kingdom is the *Roman Empire* by the following Arguments.

1. The plain Order and Series of the Kingdoms necessarily implies, that the Fourth must be the *Roman*. The first is by all own'd to be the *Babylonian*; and the Prophet almost tells us so much in express words, *Thou art this head of Gold*, says Daniel to *Nebuchadnezzar*, the *Babylonian Monarch*. The second is by all own'd to be the *Medo-Perſian*. And the third is also with the same Unanimity own'd to be the *Grecian*. Which therefore can we possibly suppose to be the Fourth but the *Roman*? For as it came most certainly next after the *Grecian*; so did it as certainly conquer the *Grecian*, and thereupon succeed it: just as the *Grecian* had conquered the *Medo-Perſian*, and thereupon succeeded it: and as the *Medo-Perſian* had conquered the *Babylonian*, and thereupon succeeded it. So that at first View the plain and direct Series of the great Monarchies of

Dan. ij. 38.

of the World, so well known in ancient History, necessarily implies, that the Fourth must be the *Roman* Empire. And to be sure this Exposition is so obvious and forcible, that nothing less than some strange prejudices, and deep prepossessions, could ever have prevail'd with any to recede from it: insomuch that Mr. *Atede*, the most judicious person that ever wrote upon these Matters, styles this Series of the Four Monarchies the *A, B, C*, the very *Alphabet* or Fundamental Rudiments of the Prophecies contain'd in the Sacred Writings. And, I confess, I think it to be so much so, that if once this Proposition be deny'd, I shall never think it possible for us to understand any Prophecies at all: there being no other *Postulata* plainer than this to be ever expected in any Writings of this nature, nay indeed, not often in any Writings in the World. But to proceed.

2. The general Description of the Fourth Kingdom can agree to no other, but the *Roman* Empire. It is evident by all the Descriptions of the Fourth Kingdom above, that it was to be more considerable, strong, powerful, and victorious, than any of the three foregoing: which was exactly true, and notoriously known of the *Roman* Empire, but not of any other that can possibly be suppos'd to succeed the *Græcian*, as the Fourth most certainly did. For as to the Succession of the *Seleucide*, which is the principal, or rather the only possible pretender, it was most undoubtedly a branch of the *Græcian* Empire; and, as such, ever esteem'd in the Scripture-Prophecies, and in the ancient Histories: and so can by no means be oppos'd to, or be said to succeed it. Nay, so far was that Kingdom, if it had been both different from and successive to the *Græcian*, from the Greatness, and Power, and Success of *all* the former, that it can by no means compare it self with *any one* of them; nor indeed did it ever conquer the former Monarchies, as the Fourth is describ'd to have done: and therefore, on all accounts, has no manner of claim to be the Fourth Kingdom in *Daniel*.

3. The Fourth Kingdom or Monarchy was to be of a *different* Kind and Form of Government from that of the three preceding. And since *they* were all along absolute Monarchies, Dan. vij. 19. and

and govern'd by the mere Will of a single person, it is plain the *Fourth Monarchy* was not to be so. And how well this Character agrees with the *Roman Empire*, and the various Forms of its Government, I need not say. But then the Kingdom of the *Seleucida* was certainly a Monarchy, like that of the three foregoing; and in no remarkable things, that I know of, at all differing from them; and therefore not in the least answering to this Character of the Fourth Kingdom in *Daniel*.

4. Not one of the Distinguishing Characters of the Fourth Kingdom does intirely agree with that of the *Seleucida*. And certainly 'tis strange, if the Prophet should describe a Kingdom by a great many particular Characters, and not one of them appear in History to agree to it. The Kingdom of the *Seleucida* was far from being as *strong as Iron*, and from *breaking to pieces and subduing all things*. Its feet, or lowest Ages, were no way made up *part of Iron, and part of Clay*; i. e. of two different constituent Branches, the one strong and hardy, and the other weak and brittle: It had not at its conclusion *ten Toes, or ten Horns*, i. e. Ten distinct Kingdoms: Nor is it possible therefore that it should have such a *little Horn* as arose *among them, or after them*, and which should *dépress three of them, and should have eyes and a mouth to speak very great things*. Nor did any remarkable Duration of *Antiochus's* Profanation, include a *time, times, and a division, or part, of time*, i. e. just three *Chaldean Years* and a Month, or 1110 Days. All which, from the two foregoing Prophecies of *Daniel*, appear to be the certain Characteristicks of this Fourth Kingdom, and, as we shall see hereafter, do exactly agree with the *Roman Empire*. So that in truth, to speak freely, that extravagant Liberty of Fancy, and of Interpretation, which can suit these Characters to the Kingdom of the *Seleucida*, might almost as well suit them to that of *England or France*, or indeed to any Kingdom in the World.

5. The Kingdom or Church of our Saviour Christ was to be first set up, during the Continuance of these Four Kingdoms: But it was not set up, till long after the Conclusion of the Kingdom of the *Seleucida*: 'Tis therefore impossible that that Kingdom should be the Fourth Kingdom in *Daniel*.

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In the Days of these Kings, says the Prophet, shall the God of Dan. ij. 44. Heaven set up a Kingdom which shall never be destroy'd. And again, the Stone which was cut out without hands, that is, our Ver. 45. Saviour and his Kingdom, brake in pieces and destroy'd all those Four Kingdoms. Now sure 'tis not possible that the Stone should break the Kingdoms to pieces, unless it was cut out of the Mountain, and in being, during their continuance. And yet 'tis certain from History, that the Kingdom of the Seleucide was at an end a long time before our Saviour was born. Nay, Antiochus Epiphanes is by this Prophet, on another occasion, said to be in the latter time of that Kingdom; who yet dy'd about 190 Years before the beginning of our Saviour's Ministry; and so about 160 Years before his Birth. The least of which Spaces of Time is yet greater than the whole Duration of that Kingdom of the Seleucide, at the time of his Profanation of the Temple; as the very Dates thereof in the Books of the Maccabees do abundantly testify. So that 'tis perfectly vain, and wholly inconsistent with this most eminent Character [that our Saviour's Kingdom was to be set up in the days of these Four Kingdoms,] to make the Kingdom of the Seleucide, which ended so long before, the Fourth of those Kingdoms.

Dan. vii. 23.

6. As the Fourth Kingdom was to be in being before the first setting up of our Saviour's Kingdom, so was it also to continue in being until his second coming to set up his own Kingdom, which can no way agree to the Kingdom of the Seleucide, nor indeed to any but the Roman Empire. The Words are express; *I beheld, and the Little Horn (which grew up among the Ten Horns of the Fourth Kingdom) made War with the Saints, and prevailed against them, until the Ancient of days came, and Judgment was given to the Saints of the most High; and the time came that the Saints possess'd the Kingdom. And more clearly elsewhere: I beheld then, because of the voice of the great words which the Horn spake, I beheld even till the beast was slain, and his body destroy'd, and given to the burning flame. And if we would know when this was that the Fourth Beast or Kingdom, with its Little Horn, was to be utterly destroy'd, the words foregoing will put it past doubt, that it was to be at the*

Dan. vii. 21, 22.

Ver. 11.

Ver. 9. 10.

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‡ Mede, p. 875-881. & p. 919-925. Dr. Moore Appendix to Dan. p. 245. &c. & Synopf. Prophet. l. 2. c. 13. Cressener Demonst. l. 2. c. 8. & Append. Dr. Allix de Duplici Messiz Adventu, p. 5. &c. Mr. Stephens of the Number of the Beast, chap. 5. at large. Vid. & Petri Molinzi Vatem. l. 4. c. 19. &c.

Day of Judgment. Nay, this Argument is so decretory, that if we should allow the Coming of Christ to be his first Coming in the Flesh, or his Coming to destroy *Jerusalem* by *Titus*, yet is it absolutely impossible to belong to *Antiochus Epiphanes*, as others would have it. For this Little Horn continued till the Coming of the Ancients of Days in the express words of *Daniel*: Whereas *Antiochus* had been dead long before either of those times, as we have already seen: and so he cannot possibly be that Little Horn of the 4th Kingdom there spoken of. If this be not Demonstration, I know not what is to be so esteem'd in these matters. They who desire to see this Proposition more largely insisted on, and prov'd to be not only true in it self, but almost universally own'd to be so both by the Jewish and Christian Church in all Ages, need only consult the ‡ Authors quoted in the Margin, and they will find abundantly enough for their satisfaction; and those who will not take so much pains as to consult them, may receive some content by the short Attestations * transcrib'd from some of them, and hereunto annexed; it being a Point which the Papists, tho' sorely against their interest, are forc'd to consent to as much, if not more than the Protestants themselves.

* *The Roman Empire to be the fourth Kingdom of Daniel, was believed by the Church of Israel, both before and in our Saviour's time; received by the Disciples of the Apostles, and the whole Christian Church for the first 400 years, without any known contradiction. And, I confess, having so good ground in Scripture, it is with me tantum non Articulus Fidei, Little less than an Article of Faith.* Mede p. 899, 900.

Hæc tria Vos Judæi fatemini (1.) Deum Nebuchadnezzari eam seriem regnorum exhibuisse cum quibus Judæis aliquid negotii intercessit: Scilicet Chaldeorum, Medo-Perfarum, Græcorum, & Romanorum. Id vestri Scriptores à 1600 annis uno ore fatentur: nec, præter unum aut alium inter Christianos Interpretes scripturæ novi qui id in dubium revocet. &c. Allix De duplici Messiz Adventu. p. 5.

All agree that the fourth Kingdom, is the Kingdom of the Romans; as well the Ancients, and the Jewish Church, both before and after Christ, and the Christian Church, for the first 400 years; as the Moderns. Calovius in c. 7. Daniel.

That the fourth Beast, is the Roman Empire is certain, and agreed upon by all that profess the name of Christ. Malvenda, Ibid.

The Beast out of the Sea, in the Apocalypse, does evidently allude to the fourth Beast

Beast in the 7th Chapter of Daniel; and 'tis most clear and evident, that that fourth Beast of Daniel is the Figure of the Roman Empire in an Idolatrous State. Alcazar. in Apocalypf. Sect. 3. v. 1. Chap. 13.

The fourth Kingdom is the Kingdom of the Romans; and so all take it to be. Maldonate in c. 7. Daniel.

This fourth Beast, according as all interpret it to be, and as the matter it self does shew it, did represent the figure of the Roman Empire. Pererius in c. 7. Daniel.

Some would have the fourth Kingdom to be the Rule of Alexander's Successors: But they should have remembered that the Golden Head was the Babylonians, and the Second Kingdom was the Persians, the Third then must be the Grecians, and the Fourth the Romans.—— But at present I cannot but admire, that there should be some pious Men, who should take the fourth Beast to be the Macedonian Kingdom. For they should have consider'd, that the third Beast has four Heads, which does openly shew the fourfold Division of the Greek Empire after Alexander's Death.—— And then that the fourth Beast has Ten Horns.—— And that they were but Four, and not Ten that continued the Reign of the Greek Monarchy after Alexander. Theodoret. in c. 7. Daniel.

Ergo dicamus quod omnes Ecclesiastici Scriptores tradiderunt, in consummatione Mundi, quando regnum destruendum est Romanum, decem futuros Reges qui orbem Romanum inter se dividant; & undecimum futurum esse Regem Parvulum, qui tres Reges de decem Regibus superaturus sit. &c. Hieron. in Daniel 7.

Scholium 1. It may not be here improper to take notice of that almost unobserv'd, but most eminent Prophecy of the Four Monarchies, particularly of the last, or the *Roman Empire*, which we find in the first half of the Book of *Joel*. Where under the notion of four *small Beasts*, or *Animals*, as in *Daniel* and the *Revelation*, under that of four *Great ones*, the four famous Monarchies are to be understood; and by the Fourth, (which here, as well as in *Daniel* and the *Revelation* is most largely insisted on,) we are to understand the *Roman Empire*. And I cannot but think any other Interpretation to be groundless, and without any Foundation in History. Hear some of the Words of that remarkable Book. *The Word of Joel i. & ij. the Lord that came to Joel, the Son of Pethuel. Hear this, ye Old Men, and give ear all ye inhabitants of the Earth. Hath this been in your days, or even in the days of your Fathers? Tell ye your children of it, and let your children tell their children, and their children another generation. That which the Palmer-worms hath left, hath the Locust eaten; and that which the Locust*

hath left, hath the Canker-worm eaten; and that which the Canker-worm hath left, hath the Caterpillar eaten.—For a Nation is come up upon my land strong, and without number; whose teeth are the teeth of a Lion, and he hath the cheek-teeth of a great Lion. He hath laid my Vine waste, and barked my Fig-tree; he hath made it clean bare, and cast it away; the branches thereof are made white.—Blow ye the Trumpet in Zion, and sound an alarm in my holy Mountain: Let all the inhabitants of the Land tremble; for the day of the Lord cometh, for it is nigh at hand. A day of darkness, and of gloominess; a day of clouds, and of thick darkness; as the morning spread upon the Mountains; a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of generation and generation.

A fire devoureth before them, and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate Wilderness, yea, and nothing shall escape them. The appearance of them is as the appearance of horses, and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devourereth the stubble, as a strong people set in battel array. Before their face the people shall be much pained, all faces shall gather blackness. They shall run like mighty men, they shall climb the wall like men of war, they shall march every one on his ways, and they shall not break their ranks.—The earth shall quake before them, the heavens shall tremble, the sun and the moon shall be dark, and the stars shall withdraw their shining; and the Lord shall utter his voice before his army, for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great, and very terrible, and who can abide it? Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the Trumpet in Zion, sanctify a Fast, call a solemn Assembly. Gather the people, sanctify

sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests the ministers of the Lord weep between the porch and the altar; and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

He that can believe that all this Solemnity and Majesty of the description; all this Terror and Desolation to be brought on the People of the *Jews*; even so far, that they, altho' God's heritage, were to be given to reproach, and the heathen were to rule over them, means no more than the eating up of the Fruits of the Earth, by a Company of Locusts and Caterpillars, at some unknown time formerly in *Judea*, seems to me prejudic'd sufficiently to believe any thing of this kind, and incapable of understanding the Prophetick Writings. In short, the plain purport of this part of *Joel* is a Prediction, that God would afflict his Church and People of the *Jews*, by the four succeeding Monarchies, the *Babylonian*, the *Medo-Persian*, the *Grecian*, and the *Roman*: that the forest and most remarkable Calamity, should arise from the last, and greatest of them; that unless the Nation of the *Jews* did solemnly and seriously repent of their Sins, to which the Prophet earnestly invites them, they should be utterly extirpated out of their Land, and scatter'd in a grand Captivity over the World, as a Reproach among all Nations; and their daily Sacrifice, with all the rest of their Worship, should quite cease; and that thenceforward, the *Heathen should Rule over them*, according as the other Predictions of their Prophets foretold, and according as we have since seen the Completion of them.

Scholium 2. It may not also be improper here to take notice of a Prophecy in *Zechariah*, since it may possibly relate to the same four Monarchies which were to have the *Jews* in Subjection, and to the *Jews* Restoration at the Conclusion of those Monarchies. The words of the Prophet, are these, *Then lift I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What are these? And he answered me, These are the horns which have scattered Judah, Israel,*

*Zech. j. 18. 19,
20. 21.*

Israel, and Jerusalem. And the Lord shewed me four carpenters, then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lift up their horn over the land of Judah to scatter it.

III.

The Visions of St. *John* contain'd in the *Apocalypse*, after that belonging to the seven Churches of *Asia*, are all Predictions of Events, then future, and not at all Historical Narrations of things past.

Grotius.

Dr. Hammond.

Mr. Thorndike.

This is also so reasonable a *Postulatum* in it self, to any one who looks a little into the nature of this Book, that it scarce needs any proof at all. Yet because some are willing to allow the contrary Supposition, as odd as it is, rather than admit the Consequences from its being intirely Prophetical, I shall in a few words demonstrate it, by the following Arguments.

1. This was evidently and confessedly the design of the parallel Book of Scripture; I mean the Prophetic part of *Daniel*: and as no Commentator, whether *Jew* or *Christian*, imagins that *Daniel* Allegorizes things past, but foretells those to come: so ought it with the same unanimity to be determined of St. *John*, in the Prophetic part of his Revelation also.

2. St. *John* himself does frequently assure us, that he does not relate the past, but foretell the future state of things: and this in exprets words, and so as to point out the exact time, viz. that the Prophecies should begin to be fulfill'd immediately. The Revelation of *Jesus Christ*, which God gave unto him, to shew unto his servants things which must shortly come to pass. Blessed is he that readeth, and they that hear the words of this Prophecy, and observe those things which are written therein: for the time is at hand. And he said unto me, These sayings are faithful and true. And the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. And he saith unto me, Seal not the sayings of the prophecy of this book, for the time is at hand. All which plain and repeated Expressions in the Book it self, tho' they do by no

means,

Apoc. i. 1.

Vcr. 3.

Apoc. xxij. 6.

Vcr. 10.

in being, contain'd in the 2d and 3d Chapters; the *3^d* *vision*. *thirdly*, The *future* state of things afterwards to the end of the world, the *4th* *vision* *fourth* *vision* *fourth* *vision*; those things that were to happen *after the former*, and which are contain'd in the remaining part of the *Apocalypse*. So that when we find in the second Text St. *John*, *after the two former parts of his work were over*, particularly call'd to, by the same voice which he had heard before, and bidden distinctly to set about the *third part* of it. And when accordingly the Angel assures him, almost in the very words of the former Verse, that he would now shew him *4th* *vision* *fourth* *vision* *fourth* *vision*; those things which were certainly to follow *after the former*, and succeed the then present State of the Church; 'Tis most evident, not only that the first and literal sense, at least, of the Epistles to the seven

Apoc. ij. & iij. Churches of *Asia*, relate to the time *then present* only, and were no part of the Prophecies of Futurities; but also, that the rest of the *Apocalypse* concerns Events *then to come*, and was to be a Prediction of the then *future* State of things in the *Roman Empire*, or *Christian Church*, therein contain'd, to the end of the World.

IV.

The Visions contain'd in the Book of the Revelation, were seen by St. *John* in the Isle *Patmos*, *A. D.* 96. six and twenty years after the Destruction of *Jerusalem*.

That these Visions were seen in the Isle *Patmos*, when St. *John* was banish'd thither for his preaching the Gospel, is his own express affirmation, and so cannot be question'd by any. *I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the Isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the spirit on the Lords day, and heard behind me a great voice, as of a Trumpet, &c.* And that his Banishment thither, was at the time here specify'd, excepting *Epiphanius*, is the unanimous Voice of Antiquity; and has the general Suffrage of Chronologers, Papists,

both Papists and Protestants. I shall only mention such Testimonies as are earlier than * *Epiphanius*, *Irenaeus*, and *Eusebius*, and *Epiphanius's* Contemporary St. *Jerom*; and I observe withal, that the Assertion of *Epiphanius* supposes that *Claudius* Persecuted the Christians, and Banish'd them into remote Islands; which no Historian says a syllable of; and that he in a manner contradicts himself, by saying at the same time that St. *John* was 90 years of Age when he return'd from *Patmos*, in the days of *Claudius Caesar*; whereas all the Ancients agree that he could not be so old till the days of *Domitian*, about 40 years afterward. So that *Epiphanius's* Testimony, in this case, is too weak to bear any weight at all. But that which makes this Proposition so near to a certainty, is the expressness of *Irenaeus's* Testimony, who liv'd in the next Age; who had been a frequent Auditor of those who had Convers'd with St. *John* himself; and who was so particularly Inquisitive about this Book of the Revelation, that he nicely examin'd into the different † Copies of it, and disputes very frequently from it in his famous Work still extant. This most Authentick Witness, I say, expressly informs us, as of a thing then commonly known, that the ‡ *Apocalypse was seen by St. John, a little before his time, at the end of the Reign of Domitian*. Now because *Domitian* did not dy till September A. D. 96. we may justly place the time of St. *John's* seeing these Visions the very same year, just twenty six years after the Destruction of *Jerusalem*. And this Chronological

* Μισθὸν ἔτι ἐπὶ τὴν αὐτὴν ἑσπέρην, μετὰ τὴν αὐτὴν ὥσπερ τῆς Πάτμου ἐπὶ τὴν δὴν ἐπὶ Κλαυδίου μαρτυρήσας Καίσαρος. Epiphanius. Hæres. 51. Sect. 12. Αὐτὸν δὲ προσφώνουσι καὶ ἐν χρόνῳ Κλαυδίου Καίσαρος αἰσώμενοι ὅτι ἐν Πάτμῳ ἐπὶ τῆς Πάτμου. Hæres. 51. Sect. 33.

Δομειανὸς μὲν Νίρωτα διόπτει Χερσιανὸς ἰδὼν, καὶ Ἰωάννης τὸ Θεολόγον Ἄποστολον ἐν Πάτμῳ τῇ νύκτι περιάγει, ἔχον τὴν ἀποκάλυψιν ἰδὼν, ὡς ὁ ἀρχὸς Εὐσεβίου φησὶ. Eusebii Chron. Edit. Scalig. p. 66.

Quarto decimo Anno, secundam, post Neronem, Persecutionem movente Domitiano, in Patmon Insulam relegatus [Johannes] scripsit Apocalypsin: quam Interpretatur Just. Martyr & Irenæus. Hieronymus. Catal. script. Eccles. c. 9.

† Τίτῳ δὲ αὐτὸς ἰχθύνει, καὶ ἐν πᾶσι τοῖς σπυδαίοις καὶ ἀρχαίοις ἀντιγράφοις τῷ ἀεὶ μὲν τὸν κυμαίνον. Iren. Advers. Hæres. l. 5. c. 30. in init.

‡ Οὐδὲν γὰρ πρὸς πολλὰ χρόνον ἰωρῆθη, ἀλλὰ χαλδὴν ἐπὶ τῆς ἡμετέρας γενιᾶς, πρὸς τῇ πλὴν Δομειανῷ ἀρχῇ. Ibid. paulo infra.

to agree to them; and the occasions of such forc'd Interpretations being no other than some deep Prepossessions, and Prejudices which those Learned Persons brought with them, when they attempted the understanding of this Book; as is too well known to need any particular account in this place, I shall not therefore take any farther particular notice of their Expositions in the following Papers. They that desire to see that Matter more largely debated, may read Dr. More's *Synopsis Prophetica*, and Answer to Grotius; as also Dr. Cressener's *Demonstrations of the Protestant Grounds of Interpretation of the Apocalypse*, Mr. Garrett's Discourse concerning Antichrist, chap. 3. and such other Writings as professedly treat upon that Subject, and have particularly taken those Matters into Examination, To me this Corollary seems abundantly sufficient for ever to prevent any such Fancies, as if the Revelation could relate to the Times by them assign'd; and to confine our Enquiries to the Ages since the Reign of Domitian.

V.

The Scene, or Theater whereon the Apocalyptick Visions did appear, was that of the Encampment of the Children of *Israel* in the Wilderness: only with this addition, that whereas they had the Tabernacle alone then Built, the Temple is here frequently represented in its place.

This will appear from a Comparison of the words of the Prophecy, with the Description of the Camp of the *Israelites* in the Wilderness. The Encampment of the twelve Tribes in the Wilderness is thus Describ'd or Order'd by *Moses*.

And the children of *Israel* shall pitch their tents, every man by Numb. j. 51.
his own camp, and every man by his own standard, throughout &c.
their hosts. But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of *Israel*. And the Levites shall keep the charge of the tabernacle of testimony. And the Lord spake unto *Moses* and un- Numb. ij. 1.
to *Aaron*, saying, Every man of the children of *Israel* shall pitch &c
by his own standard, with the ensign of their fathers house, over-
against the tabernacle of the congregation shall they pitch. And on
the

the east side, toward the rising of the sun, shall they of the standard of the camp of Judah pitch throughout their Armies; and with him shall pitch the tribes of Issachar and Zebulun. On the south side shall be the standard of the camp of Reuben, according to their armies, and with him shall pitch the tribes of Simeon and Gad. Then the tabernacle of the congregation shall set forward with the camp of the Levites, in the midst of the camp. As they encamp, so shall they set forward, every man in his place by their standards. On the west side shall be the standard of the camp of Ephraim, according to their armies: and by him shall pitch the tribes of Manasses and Benjamin. The standard of the camp of Dan shall be on the north side by their armies, and by him shall encamp the tribes of Asher and Nephthali. And the children of Israel did according to all that the Lord commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

The Prophetic Scene is thus describ'd by St. John.

Apoc. iv. 2. &c.

And immediately I was in the spirit, and behold a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper, and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunders, and voices; and there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne were four animals full of eyes before and behind. And the first animal was like a lion, and the second animal was like an * ox, and the third animal had a face as a man, and the fourth animal was like a flying eagle. And the four animals had each of them six wings about him: and they were full of eyes within: and they have no rest day and night, saying, Holy, holy, holy, Lord God Almighty, which was,

* Μέξ. enim Hellenistis Bos est. Ezek. j. 10. Exod. xxxiv. 19. Numb. viij. 17. & alibi quadrages. Med. p. 544.

and

and is, and is to come. And when those animals are to give glory, honour, and thanks to him that sits on the throne, who liveth for ever and ever, The four and twenty elders will fall down before him that sits on the throne, and will worship him that liveth for ever, and ever, and will cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are, and were created.

So that we see in both cases a Throne for the Divine Majesty, the Holy of Holies in the Tabernacle or Temple in the Wilderness; and a Throne, so call'd expressly, in the Revelation: and both are to be suppos'd not vacant, but fill'd with the Divine Majesty; as 'tis particularly mention'd in the Revelation. Next to the Tabernacle in the Wilderness was the Camp of the Levites, including the Priests as their principal part. Next to the Throne in the Revelation are the 24 Elders, like the Heads of the 24 Courses of the Priests appointed by David, to attend in their Turns upon the Tabernacle or Temple, including the several Courses themselves also. Beyond these, in the Wilderness, are the twelve Tribes of Israel, reduc'd into four Armies or Bodies, pitching at a convenient distance on the East, South, West, and North sides; with each Army its particular Ensign and Standard, under so many principal Tribes, *Judah, Reuben, Ephraim, and Dan*. Each of which principal Tribes, as the Head of each several Army, according to the Ancient Tradition of the Jews, had their own peculiar Animals display'd upon their Banners: And the same Tradition also affirms, that *Judah's* Ensign was a Lion; *Ephraim's* an Ox; *Reuben's* a Man; and *Dan's* an Eagle. And this Number and Order of the Animals, belonging to the Ensigns, is mightily confirm'd by the corresponding Situation of the four like faces of a Cherub, mention'd by * *Ezekiel*; where

1 Chron. xxiv.

Ezek. i. 4, 6, 10.
& x. 14.

* Neque difficile admodum fuerit ex Ezechielis & Cherubinatorum ad invicem in isthac visione positu, quam quæque Cherubinatorum facies mundi plagam respexisset colligere. Quippe cum Ezechiel † converso ad septentrionem vultu, Cherubinos quasi obviam sibi prodeuntes conspiceret, certe quæ tum ei è regione obversabatur anterior erat, & directa cherubinatorum facies; nimirum HOMINIS, eoque Hominis facies Austrum spectabat. Unde sequi-

† Ezek. i. 4.

that

that on the East was of a Lion; that on the South of a Man; that on the West of an Ox; and that on the North of an Eagle, in perfect agreement with that ancient Tradition of the *Jews* concerning the Number and Situation of the several Standards of the Tribes in the Wilderness, and to the great Illustration of the Scene before us. For beyond the 24 Elders in the Revelation, we find these four Animals, just the same in Number and Position with those of the Ensigns in the Wilderness; and accordingly they must denote the twelve Tribes, or the *Israel* of God, in the Times of the New Testament; *i. e.* The Church of Christ, or more particularly the Church of the *Gentiles*, upon and during the Rejection of the *Jews*. [For it is very easy to observe, that as the Stile of St. *John* in the Revelation is commonly taken from the Old Prophets of the *Jews*; so is the Christian Church represented by the Jewish; and agreeably the Enemies of the Christian Church represented under the Names of the Enemies of the Jewish Church under the Old Testament.] And as in general this Situation of the several parts of the Scene or Theater, in the Revelation, agrees exactly with that in the Wilderness; only changing, upon occasion, the Tabernacle for the Temple; so do the other Characters, Expressions, and Circumstances suit also. The Elders not only agree in Number with the Heads of the Courses of the Priests, 24 in both cases; but they are cloath'd in white, as the Priests were; and they wear Crowns also; which tho' it be an additional Honour above the Priests under the Old Testament, yet is it agreeable to the Promises there, and in the New Testament, that the Priests should at last be Kings also, or be a *Royal Priesthood* unto God. The seven Lamps are here before the Throne, as the Candlestick with seven Lamps was before the most Holy place in the Tabernacle: and the Sea of Glass, like unto Crystal, plainly answers to the great Molten Sea in the Temple of *Solomon*. And agreeably to this Scene or Theater of the Tabernacle or Temple do we everywhere find the Visions and Representations all along the Pro-

Exod. xix. 6.

1 Pet. ij. 9

Apoc. i. 6.

& v. 10.

Exod. xxv. 31,

32, 37.

2 Chron. iv. 20.

Zech. iv. 2.

2 Chron. iv.

2, 3, 4.

† Verſ. 10.

tur quæ eidem Ezechiel ad † dextram fuiſſe dicitur LEONIS, Orientem, quæque ei ad ſiniſtram BOVIS, Occidentem, AQUILINAM denique faciem ſpectaſſe Aquilonem. Med. Comment. Apocalypſ. p. 542.

phcy.

phesy. As where the Souls of the Martyrs cry out from *under the Altar*. Where the Angel stands upon the *Golden Altar* which is before God, and offers incense. Where a voice is heard from the four horns of the *Golden Altar* which is before God. Where the *Temple* is to be survey'd, and the *inner Court* thereof to be measur'd; as being pure and clean: but the *outer Court* to be rejected, and deliver'd to the *Gentiles* to be troden under foot by them. Where the *Temple* is said to be opened in *Heaven*, and the *Ark of the Testimony* seen therein, and *Angels* coming out of it with *Vials of wrath*. Where the *Harpers* are tuning a Hymn of Praise on the brink of the *Sea of Glass*, or of the *Molten Sea* of the *Temple*. Where, lastly, to name no more instances in a plain case, a great Voice proceeds from the *Temple of Heaven*, from the *Throne*, saying, *It is done*: and concluding the main of the sad Visions of this Book. But it will be here much to our present purpose to observe the Business and Employment of the four Animals, and the twenty four Elders in the present Scene. And this we may easily understand, by the clear account of it given us at the conclusion of the fourth Chapter; viz. They are a sort of *Divine Chorus*, prepar'd to Praise and Celebrate the greatest and most glorious Mysteries of God's Providence, in the principal Dispensations and Manifestations of it foretold in this Book: and this in a most regular manner, and agreeable harmony. The 24 Elders, according to the Nature of their Sacred Function, going before the four Animals, or Body of the Faithful, in the Christian Church; and guiding them in their several humble, solemn, and devout Adorations; and singing before them Divine Hymns of Praise and Thanksgiving to the Almighty, and to the Lamb, upon all the grand Occasions presented to them. And the four Animals saying joyful *Amens*, and confirming all with their solemn Adorations also. And it deserves particularly to be remark'd, that agreeably to the Description of the Office and Nature of this Divine Chorus here, we afterward meet with the exercise of it, upon all suitable opportunities, in the rest of the Prophecy afterwards. Only it must be taken notice of, that sometimes the Hymns of Praise are ascrib'd not

Apoc. vi. 9.

Apoc. viij. 3.

Apoc. ix. 13.

Apoc. xi. 1, 2.

Ver. 19.

& chap. xiv.

15, 16, 17.

Apoc. xv. 2.

Apoc. xvi. 17.

Apoc. v. 8, &c.

& xi. 16, 17, 18.

& xix. 4.

to

Apoc. vij. 11, 12. to the 24 Elders and 4 Animals themselves, but either to those Angels that surrounded them; or to those which were suppos'd actually in Heaven already, and thence to praise God for his Providence; and once to those who were deliver'd from the Dominion of Antichrist, and so themselves praise God for such their Deliverance, and for the hopes of the larger spreading of his Son's Kingdom. The particular Reasons of which Variations I shall not here stand to enquire into; but only in general esteem them all in common as plain Characters of *Extraordinary and Eminent Dispensations of Providence*, for the weakening of the Enemies of Christ, and the advancing of his Kingdom in the World.

Corollary. *Since these Sacred Hymns are such notable witnesses, and Characteristicks of the greatest Triumphs of Christ, or of the most signal and happy Mutations foretold in this Book; It will be here not improper to take notice of them all particularly, and that at present (before we have stated the Series of the several Visions) in that Order in which they lie in the Book it self; that so hereafter, when we have propos'd our Interpretation of the several Prophecies, we may have recourse to these grand Characters of the main and most glorious of the happy Providences, and see whether, according to that Interpretation, they do belong to the Principal of them all along, as they certainly ought to do.*

Apoc. v. 8, &c. The first Hymn therefore in order is that upon occasion of the Lamb's obtaining the great Privilege of Opening the Sealed Book, or of knowing and revealing the deep and hidden Mysteries therein contain'd. The second Hymn is upon occasion of the Deliverance and Exaltation of the Innumerable Company with Palms in their hands; and is not, as the former, sung by the 24 Elders, and the 4 Animals themselves, but by a Chorus of the Angelick Host that surrounded them. The third Hymn is upon the Sounding of the seventh or last Trumpet, when the Kingdoms of this World are declar'd to be become the Kingdoms of our Lord, and of his Christ, and that He is to reign for ever and ever. The fourth Hymn or Form of Exaltation is a Voice in Heaven upon the ejection of the Dragon thence, when the Man-child lately born was caught up to God, and to his Throne. The fifth Hymn is of those who had

con-

conquered the Beast, and his Image, and rejoiced to see the Commencement of Christ's Kingdom, and to find the Vials approaching, which would gradually destroy all the remainder of Christ's Enemies, and compleat the intireness of his Kingdom: and seems to be parallel to the occasion of the third Hymn above-mention'd. The sixth and last Hymn is upon occasion of *Apoc. xix. 1--7.* the final Destruction of Babylon; when the Kingdom of Christ is compleated, and the Marriage of the Lamb ready to be celebrated: and, excepting the first, seems to be the most universal, and most solemn of all the rest; and exactly suitable to that highest occasion, the concluding and victorious Triumph of Christ over all his Enemies; and the establishment of his sole and universal Kingdom in the World for ever.

VI.

The Prophetick part of the Revelation of St. *John* contains the most remarkable Revolutions and Mutations relating to the *Roman* Empire, and the Christian Church therein contain'd, from the days of St. *John*, till the setting up of Christ's Kingdom, and the Day of Judgment.

That the Revolutions and Mutations referr'd to in this Book, must be not small and inconsiderable, but great and concerning; nay, generally the principal of the several Ages, common Reason will make us allow, and every one of course does naturally expect; so that I shall not need to produce any farther proofs of it: and the bare view of the ensuing particulars will hereafter discover the same all along from the loftiness of the Prophetick expressions on all occasions. And that the Series of the Apocalyptick Visions begins so early, and reaches so far, is clear from the Arguments following.

1. The Original Date, or *Epocha*, of these Visions, as we have already noted, is express in the Visions; And from St. *John*'s own words the Events were to begin immediately upon the seeing of the Visions themselves; for they were things which *must shortly come to pass*: Those are pronounced blessed who *Apoc. i. 1. & search xxij. 6.*

search into and understand this Prophecy, because the time is affirm'd to be *at hand*. Nay, what is particularly remarkable, the Visions are directly order'd *not to be jeal'd up*, because the time is again expressly affirm'd to be *at hand*. And if all these repeated assurances be not sufficient to persuade us that the Prophecy was very soon to begin to be fulfilled I do not easily know what Expressions can be sufficient in such a Case.

2. This same Original Date or *Epocha* is evident from the nature of several of the Visions themselves. The first Seal introduces our Saviour on a *white Horse*, beginning his Conquests over his Enemies. The Courts of the Temple, resembling the States of the Church, begin with the *inner Court* wherein the Temple it self stood; and take their rise from the Holy of Holies, or the Throne it self; and that *inner Court* therefore must represent the purest state of the Christian Church at its first beginning. And the *Woman with Child* is evidently an Emblem of the earliest and primary Pains and Struggles, with which the first propagation and settlement of the Christian Church were to be attended, before its prevailing over the World.

3. The same Original Date or *Epocha* is evident from the double Change at least, in the form of the *Roman Government* then to come, ere the *ten Kingdoms* were to arise; and from the great Power and Dominion of the Dragon himself, and his persecution of the *Woman with Child*, long before the rise of those *ten Kingdoms*. For since History informs us, that the Rise of those ten Kingdoms was in the fifth Century, it is thereby evident that a considerable part of this Prophecy must have been over before that time; and so it must have had its Original Date, as early as is here assigned by us. And that the last Period of this Prophecy, will not be till the setting up of Christ's Kingdom, and the Day of Judgment; the remaining Arguments will as certainly demonstrate. For

4. The very entrance of the Prophecy shews its great End and Period. *Behold he cometh with Clouds, and every eye shall see him, and they also who pierced him: And all the Tribes of the Land shall mourn because of him: even so, Amen.* q. d.

This

This is the Scope and End of the Series of the Visions of this Book; this is their common Conclusion and Period; the Coming of our Saviour in the Clouds of Heaven to set up his glorious Kingdom in the World; and particularly to convert the *Jews* who crucify'd him.

5. This same End is also evident from the nature of several of the Visions themselves. The Conclusion of the *sealed Book* as well represents our Saviour on a *white Horse*, compleat- Apoc. xix. 11. ing and *finishing* his Conquests, as we saw the entrance of it introduc'd him in the same manner to *begin* them. The *outer Court trodden down by the Gentiles* reaches till the time of Apoc. xi. 2. the cleansing of the Sanctuary, on the Commencing of Christ's Kingdom: And the stay of the *Woman in the Wilderness* comes Apoc. xij. 6, 14. down to the same time. Now 'tis plain, that we are not yet at these points of Time. And therefore, since a considerable part of the Revelation belongs to the interval after that time, it must follow, by all Accounts, that the Apocalypse cannot reach much short of the End of the World, and the Day of Judgment.

6. This is evident from those Prophecies of *Daniel*, which run Parallel with this Book: they plainly terminating at the final setting up of Christ's Kingdom, and its Conclusion at the Day of Judgment. *I beheld, says Daniel, till the thrones were set, and the ancient of days did sit; whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued, and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the Books were opened.* Dan. vii. 9, 10.

7. This is most of all evident from the conclusion of the Book it self; which ends with the most particular and solemn description of the Day of Judgment that is in the whole Bible, and makes that conclude the Series of its Prophecies. *And I saw a great white Throne, and him that sat on it; from whose face the Earth and the Heaven fled away, and there was found no place for them. And I saw the dead small and great stand before God, and the Books were opened; and another Book was opened, which is the Book* Apoc. xx. 11. &c.

of Life: and the dead were judged out of those things which were written in the Books, according to their works. And the Sea gave up the dead which were in it, and Death and Hades delivered up the dead which were in them; and they were judged, every man according to their works. And Death and Hades were cast into the Lake of Fire; this is the second death. And whosoever was not found written in the Book of Life, was cast into the Lake of Fire.

Corollary. Hence we may observe the great Error of those who would apply all the Revelation to the most early Ages of the Church; and of those who would apply it all to the latest Ages of it: and that commonly on both sides in order to the excusing the past and present Ages from being concern'd; it being equally plain that both sides are alike mistaken, and are alike remote from the true meaning of this Book.

VII.

The general Partition of the Prophetick part of this Book of the *Revelation*, is into Two main Branches; the former contain'd in a *Sealed Book*, and the latter in an *Open Codicil*. The former including Seven Seals, or *Sealed* and hidden Prophecies; the latter containing several *Open* and clear ones.

This general Partition of the Book of the *Revelation* seems to me evident by the Comparifon of the fifth and tenth Chapters together; so far as they relate to this Matter: which therefore I shall first intirely fet down, and then endeavour to explain and illustrate more particularly.

Sealed

Sealed Book.

CHAP. V.

AND I saw in the right hand of him that sat on the throne, a Book written within; and on the back-side sealed with seven Seals.

2. *And I saw a strong Angel proclaiming with a loud voice, Who is worthy to open the Book, and to loose the Seals thereof?*

3. *And no man in Heaven, nor in Earth, neither under the Earth, was able to open the Book, neither to look thereon.*

4. *And I wept much because no man was found worthy to open, and to read the Book, neither to look thereon.*

5. *And one of the Elders saith unto me, Weep not: behold the Lyon of the Tribe of Judah, and the root of David hath prevailed to open the Book, and to loose the seven Seals thereof.*

6. *And I beheld, and lo, in the midst of the Throne, and of the four Animals, and in the midst of the Elders stood a Lamb, as it had been slain, having seven Horns, and seven Eyes, which are the seven Spirits of God sent forth into all the Earth.*

7. *And he came and took the Book out of the right hand of him that sat upon the Throne:*

Open Codicil.

CHAP. X.

AND I saw another strong Angel come down from Heaven, clothed with a Cloud, and a Rainbow was upon his Head, and his Face was as it were the Sun, and his Feet as Pillars of Fire.

2. *And he had in his right hand a little Book open: and he set his right foot upon the Sea, and his left foot on the Earth.*

3. *And cried with a loud Voice, as when a Lion roareth: and when he had cried, seven Thunders uttered their voices.—*

8. *And the Voice which I heard from Heaven spake unto me again, and said, Go, and take the little Book that is open in the hand of the Angel which standeth upon the Sea, and upon the Earth.*

9. *And I went unto the Angel, and said unto him, Give me the little Book. And he said unto me, Take it, and eat it up, and it shall make thy Belly bitter.*

8. *And*

8. *And when he had taken the Book, the four Animals, and four and twenty Elders fell down before the Lamb, having every one of them Harps and golden Vials full of Odours, which are the Prayers of Saints.*

9. *And they sung a new Song, saying, Thou art worthy to take the Book, and to open the Seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every Kindred, and Tongue, and People, and Nation;*

10. *And hast made us unto our God, Kings and Priests: and we shall reign on the Earth.*

ter, but it shall be in thy Mouth sweet as honey.

10. *And I took the little Book out of the Angels hand, and ate it up; and it was in my Mouth sweet as honey, and as soon as I had eaten it, my Belly was bitter.*

11. *And he said unto me, Thou must prophecy again before many People, and Nations, and Tongues, and Kings.*

This general Partition of the Prophetick part of the Book of the Revelation has been in some Degree distinguish'd and stated by Mr. Mede, and it is commonly allow'd by the rest that follow him in general. But because they have not enough examin'd into the true Import of these two distinct Systems of Prophecy; nor, I think, rightly stated their proper Limits, Object, and Difference in particular; I shall attempt to supply those Defects, and to shew the exact bounds of each System, the reason of their distinction, and the object to which they relate, under the following Observations: which will particularly deserve the Readers careful Consideration; since the mistakes hereto belonging seem to me to have been a great occasion, why not a few Visions have been hitherto misunderstood by even Mr. Mede himself, and the best Commentators who have followed him.

1. The Sealed Book, Βιβλίον ὑψηλῶν ὁραμάτων, contains the seven Seals; and by consequence the seven Trumpets, which are the Contents of the seventh Seal; and the seven Vials, which (as shall be prov'd hereafter) are the Contents of the seventh Trumpet; and seven Thunders also, which may

may be call'd an Appendage to the sixth Trumpet. In short it contains all the Prophetick Visions that go successively by Sevens; the seven Seals, seven Trumpets, seven Thunders, and seven Vials. And collaterally with the seven Trumpets this *Sealed Book* contains withal a large account of the state of the undefiled Worshipers of God, during all that Period of the Trumpets; with the Exposition of the Prophecy concerning the Whore of *Babylon*. This I take to be the Contents of the *Sealed Book*, whose *Apparatus* is contain'd in the 4 and 5th, and it self in the 6, 7, 8, 9th, part of the 10th, and in the 15, 16, 17, 18 and 19th Chapters of this Book. And tho' the remainder of the Prophecy may properly enough be reduc'd to the same *Sealed Book*; yet because it is beyond the Period of the Seals, I would rather call it an *Appendix to the Sealed Book*, than any part of the Book it self; and conclude the *Sealed Book*, in a strict Signification, at the end of the 19th Chapter: which looks most naturally like a Conclusion of it.

2. The Open Codicil, or Little Book, *Βιβλακιδιον Ἀποκρυφον*, includes these several Prophecies or distinct Visions. (1.) That of the two Courts of the Temple. (2.) That of the two Witnesses; with a remarkable insertion concerning the general importance of the seventh Trumpet, and its sudden succeeding to the ascension of the Witnesses, for the connexion of the Visions in this *Open Codicil* with those in the *Sealed Book*. (3.) That of the Woman, with Child, and after her delivery nourished in the Wilderness. (4.) That of the Beast with seven Heads and ten Horns. (5.) That of another two-horned Beast, like a Lamb. (6.) That of an Image of the Beast. To all which is added a *short Account* or *Epitome* of the State of the Undefiled, running parallel with the several Stages of this Codicil, and exactly corresponding with the larger Account of the same in the *Sealed Book*, of which we have already made mention, as will appear hereafter. These I take to be the only Contents of this Open Codicil, and to be contain'd wholly in part of the 10th, which is its *Apparatus*, and in the 11, 12, 13, and 14th Chapters of this Prophecy.

3. The

3. The general reason of this Partition of the several Visions into two such distinct and collateral Branches or Systems, as the *Scaled Book* and *Open Codicil* are, seems to me like that of different Chronological Series, for the different Kingdoms of the World in a general View of that Science; or rather like the different Series of the Four Gospels in the Harmonies of the Evangelists. That so collateral Prophecies which belong'd to the same times, might more distinctly and undisturbedly be continued down together, from the same general *Epocha*, to the same general Conclusion, *i. e.* from Christ's first to his second coming: or, more exactly, from the seeing of these Visions by St. *John*, at the end of *Domitian's* Reign, till the general Judgment. And the same is in good measure to be said of the several kinds of the Visions in the *Open Codicil*, which commonly relate to the same times, but to different events and things therein; and are therefore represented in so many different ways to prevent Confusion, and to distinguish carefully between contemporary States of Things, which are in themselves really different.

4. The reason why the former is called *Βιβλίον*, and the latter *Βιβλακίδιον*. The one a *Book*, or *Codex*; the other, a *little Book*, or *Codicil*; is plain in it self: because the former is really near thrice as large as the latter, as we have already seen. And this certainly is a sufficient obvious and evident reason; and yet, by what unhappy fate I know not, it has not, I think, been taken notice of by any: No not by Mr. *Mede* himself, or his Followers. Nay, what is more strange, as we shall see hereafter, His and Others placing of the Vials, and their Interpretations of them also depends very much on the contrary Supposition: and imply that the *Βιβλακίδιον* is larger than the *Βιβλίον*, or the small *Codicil* bigger than that *Codex* to which it is annex'd; which certainly is not a little unaccountable.

5. The reason why the former is stil'd a *Scaled Book*, and the other an *Open Book*, seems also pretty evident in the Contents of each of them. For as the *Scaled Book* has none of its Prophecies explained to us, as the *Open One* has: So the Contents of the *Scaled Book* are much obscurer, and more difficult than those

See Jurieu. l. 1.
c. 4. & 8.

Apoc. ch. xvij.

those in the *Open One*; as 'tis easy to see upon the Parallel. And this is agreeable to Dr. *Allix's* opinion, who believes the Sealed Book to be so call'd, because it contained things that had been foretold, but had been so obscurely spoken, that they could not be understood but by the help of a new Revelation. But the chief Circumstances of that kind which distinguish the *Sealed Book* from the *Open Codicil*, and give the fullest account of the reason why the one is stiled a *Sealed Book*, and the other an *Open One*, are the exact *durations* of the several Visions distinctly set down and connected together in the *Open Codicil*; but either wholly omitted, or at least not connected together in the *Sealed Book*. Thus in the Sealed Book we find no other durations of any of its Judgments and Visions, but that the *Locusts* should continue to torment Men Apoc. ix. 5, 6. *five months*, and this twice set down; and that the four Angels were let loose from *Euphrates* to slay the third part of Men for *an hour, and a day, and a month, and a year*; where Ver. 15. still there is a great obscurity in that there is no Connexion express'd between one Duration and another: Thus, if the *five months* twice set down be taken, as I think they may well be, separately; we have yet no hint that the one ends, when the other begins; or how long an interval was to be between them: Neither is there any hint, that the commencing of the *hour, and day, and month, and year*, is to be at the conclusion of the latter of the fore-mentioned Numbers; nor that the Trumpet, to which they belong, should begin and end with that Duration. This Darkness and Obscurity there is in the Numbers of the fifth and sixth Trumpet, which are the only ones through all the Sevens, the Seals, Trumpets, Thunders, and Vials, that have any Numbers belonging to them at all: And if those be still so obscure, what degree of Obscurity must the rest be suppos'd to have as to this matter; which have not a syllable of the Dates, and the Durations of each Interval; and therefore how agreeably may this be called a *Book sealed*? But then if we come to the *Open Codicil*, we find the case quite different, and the Date and Duration of each Vision is almost always included therein; frequently in express Numbers; and, when not so, in clear Types implying them: and

Apoc. xi. 2.
See Prop. 13.
infra.

Vcr. 3.

Apoc. xij. 6.

Apoc. xiiij. 5.

all usually so exactly connected together, that the intire Duration, both of the several Parts, and of the whole Series, may be readily understood. Thus the *first* Prophecy in this Open Codicil, of the two States of the Church represented by the *Two Courts of the Temple*, determines both their Durations; the One by an explicit Number; and the Other by an easy Type: For the *Outer Court* is expressly said to be *given to the Gentiles, to be troden under foot by them 42 months*; and the *Inner Court* being to the Outer, as 12 to 42; the Inner by Analogy to the Outer, will probably contain 12 months: and so the *Inner Court* will relate to a pure State of the Church, during 360 years; and the *Outer* to the Antichristian State of 1260 years afterward. Thus the *second* Prophecy in this *Open Codicil*, of the *two Witnesses prophesying in sackcloth*, directly tells us they were to do so for 1260 days. Or that those two Eminent Bodies of Men, who publickly bear their Testimony against the Antichristian Worship, should do so in a low and afflicted condition for 1260 years together; i.e. during its intire duration, as we shall see presently. Thus the *third* Prophecy in this *Open Codicil* of the *Woman, first with Child*, and after the Child's birth *nourish'd in the Wilderness*, includes both Periods; and by the Type of a Woman with Child, intimates the former State to be 40 weeks, or 280 days; and by express words assures us, the latter is to be 1260 days. So that here we have the State of the Primitive Church struggling to settle Christianity in the Throne of the Roman Empire for 280 years; and the same Christian Church driven into the desert, and nourish'd there by Providence in obscurity and affliction for 1260 years together, some time afterwards: i.e. again, during the whole Tyranny of the Antichristian Powers. Thus the *fourth* Prophecy in this *Open Codicil* of the Tyranny of the *Beast with seven heads and ten horns*, shews its Duration by an express Number; assuring us, that He is to *make war with the Saints, and to prevail against them for 42 months*; or the very same Duration we have often mention'd already: shewing, that the Over-bearing and Antichristian Tyranny of the 10 Idolatrous Kingdoms of the Roman Empire over the Church, was to last 1260 years. The *fifth* Prophecy in the

Open

Open Codicil of the Two-horned Beast, or False Prophet, has not indeed any Numbers or Types in it. But the reason is plain, that it needed none; not so much because he is describ'd as a mighty Companion of the former Beast, that the same Numbers might seem sufficient for both; As, because his Duration had been already stated by *Daniel at a time, times, and a division of time*, or at three Prophetick years and a month. For we shall shew hereafter, that *Daniel's Little Horn* is the same with this *second Beast or false Prophet in St. John*. So that we plainly see, that the Duration of the Antichristian Dominion of the first Beast is 1260 years, as well as that of his intimate Friend the second Beast 1110 years. The *sixth* Prophecy in the *Open Codicil of the Image of the Beast* (if it may not rather be esteem'd an addition to the last mention'd Prophecy, than a new one distinct from it) has not indeed particular Numbers, nor Types to supply their place. But then the Rise of this Image is so clearly determin'd to be some considerable time after the Rise of the Two-horned Beast; and his End to be very little before the utter end of the former Beasts, that there was little need to set down any distinct Numbers for him. And then, as to the remaining Branch of this Open Codicil, the Epitome of the State of the Undeified, during all the Events, from the beginning of Antichrist till his destruction: It ought not to be supposed to stand in need of distinct Numbers; both because 'tis intirely contemporary with both Beasts, and therefore their Numbers suffice for it: and because this being only an Abridgment of a larger account in the Sealed Book, it was not proper to expect that additional exactness here; but to leave this Epitome to be judg'd of, and determin'd by that large and parallel Discourse on the same Subject. But indeed, since both this *shorter*, and that *larger* Account of the State of the Undeified, does all along correspond with the other Prophecies, from the beginning of the Trumpets till their conclusion *there*; or, which is almost the same space, from the Rise of the two Beasts till their utter Destruction *here*; The right stating of those Periods, which have Characters of their own, cannot but sufficiently direct us to the right stating of these collateral and contemporary ones also.

Ver. 12, &c. &
Chap. xix. 20.

Dan. vij. 25.

Lem. 10. infra.

Apoc. xiiij. 14.
15.

Apoc. xiv. 9.

Apoc. xiv.

See Prop. 12.
infra.

6. As to the Object of these two different Systems of Prophecy, the *Sealed Book* and the *Open Codicil*, Mr. Mede and Dr. More after him, suppose it to be double; and that the former contains distinctly *Res Imperii*, or *Secular Affairs*; and the latter as distinctly *Res Ecclesie*, or *Ecclesiastical Affairs*: or in other words they suppose that the former contains properly the Fates of the *Roman Empire*, and the latter as distinctly the Fates of the *Christian Church*. But how to make out this distinction of Objects either from any particular Characters inserted into either of them; or from the Observation of the particular Matters included in each of them, I confess I cannot tell. Neither do I see how it is wholly consistent with their own Scheme: since they make the first Seal to be the Commencing of our Saviour's Kingdom, spreading it self thenceforward in the World; and also allow the Virgin Company, sealed out of all the Tribes of *Israel*, or the undefiled Followers of the Lamb [the best part of the Church of Christ] to be a part of the *Sealed Book*: and because the *Open Codicil* was not then introduc'd, it was impossible to place it otherwise. Nay indeed the innumerable Company with Palms in their hands representing (as we shall see hereafter) the same undefiled Followers of the Lamb, when vastly more numerous towards the Conclusion of the Trumpets, ought also to be made a part of the same *Sealed Book* for the same reason; as is, I think, clear in the Text, tho' it was not so understood by them.

Apoc. vi. 1, 2.

Apoc. vij. 1, &c.

Ver. 11, &c.

Upon the whole therefore, I see no reason to separate the Objects of these two Systems of Prophecy; but suppose that in common they both respect the *Roman Empire*, and the *Christian Church* therein to be contain'd.

VIII.

The General Series and Order of the Contents of the Seal'd Book is this, the Seventh or last Seal, contains the Seven Trumpets; and the Seventh or last Trumpet contains the Seven Vials.

That the seventh Seal contains the seven Trumpets, seems evident from the natural Sense and Coherence of the words them-

themselves describing it; and accordingly it is generally, and I think very justly taken for granted. *And when he had opened the seventh seal, says St. John, there was silence in heaven about the space of half an hour, viz. during the Peoples praying without at the time of Incense, agreeably to the known Custom of the Temple. And I saw the seven Angels which stood before God, and to them were given seven Trumpets, &c.* So that I shall not need to insist more at large on so * plain a Text, or allege any other Arguments for the proof of that part of the present Proposition. But that the seventh Trumpet contains the seven Vials is not so express in its description; nay indeed, is generally deny'd by those who have best explain'd this Book: And therefore I must be oblig'd to prove it somewhat parti-

Apoc. viij. 1, 2

Luk. j. 10.

* Tertio ait Lawenus me præsupponere Septem Tubas esse Visum sigilli septimi; hoc enim vult cum ait me præsupponere *Tubas necessariam habere connexionem cum Sigillo Septimo.* Et hoc quidem verissime dixit me præsupponere; præsuppono autem, & quidni præsupponerem? Annon Grammaticum contextus sensum, quo vix alius est in Apocalypsi de rerum narratarum serie clarior & luculentior, necesse fuit præsupponi? Ad præcedentium sigillorum omnium apertionem Visum aliquod subijcitur, rem sigillo significatam exhibens. Ad apertionem primi *Aspexi, inquit, & ecce equus albus &c.* Ad apertionem secundi *Prodiit equus rufus &c.* Ad apertionem tertii *Aspexi, inquit, & ecce equus niger &c.* Et sic in quarto quinto & sexto. Quis igitur pari ratione non credat quod septimi sigilli designationi subijcitur esse ejus sigilli Visum? Quomodo absurdum non est affirmare solius sigilli septimi; aut Visum nullum esse, aut ejus descriptionem sigilli apertioni præmitti, præter omnium Sigillorum, imo Tubarum, & Phialarum morem? Cum aperuisset inquit sigillum septimum factum est silentium in celo quasi per semihoram: & vidi septem Angelos stantes in conspectu Dei; & data sunt illis septem Tubæ. Aut hic clarum est Rem sigilli septimi describi; aut omnino fatendum est nihil esse in hoc libro de ordine certi; sed quidvis cuivis pro libitu præponendum & postponendum, nulla sensus Grammatici ratione habita. Hoc viderunt ex veteribus Andreas & Aretas: ex Pontificiis Lyranus, Aureolus, Ribera, Alcazar, Viega, Cornelius a Lapide: ex nostris Junius, Gralerus, Brightmannus, Napierus, Reverendissimus Episcopus Aberdoacensis, Clarissimus Alstedius: Qui omnes pro concessio habent Rem seu Visum sigilli septimi esse mysterium Tubarum. Nec crediderim quonquam Interpretum id unquam negaturum fuisse, nisi in visionum dispositione magis ad apparentem nescio quam interpretationis concinnitatem, quam ad naturalem & simplicem Textus Sacri mentem, respexissent. *Med. Respons. ad Laweni Strict.* p. 684. Illud jam ostensum est in Textu disertissime haberi: neque in re tam manifesta ut cedam, ullius unquam fiduculis extorquebit. p. 699. cularly.

See also Mr.
Mede, p. 735.
and Dr. More
Synops. Pro-
phet. c. vij.

cularly. And it will well deserve our pains, because so considerable a part of the Revelation cannot be rightly understood without it; and because I think most of the grossest misapplications of this Book in this Age, have arisen from that great and common mistake hereto relating. And I suppose the following Arguments will be abundantly sufficient in this matter.

1. The natural Harmony, and visible Method of the Prophetick Series in this Book, does require that we apply the seven Vials to the seventh Trumpet, as its proper and only Contents. This Observation is freely allow'd by a very considerable Adversary of this Opinion, the Learned Dr. Cressener, in these remarkable words. "*It must, says he, be acknowledged that it would make a much fairer shew of Concinnity if the Prophecy of the seven Vials were included in the last Woe, or the seventh Trumpet; as the seven Trumpets seem to be included in the seventh Seal. For this would make these Visions seem to have a very orderly dependance upon one another, from the first Opening of the Scene in the fifth Chapter; to the end of the Prophecy; whereas otherwise these Vials seem to interfere confusedly with the Trumpets; some of them in the time of the sixth Trumpet; and the rest of them in the time of the seventh.*" Thus far He. And since there is not, I think, any Argument on the other side but what is either built on mistakes, or particular Interpretations; which ought not in the least to be allow'd in stating the Order of the Visions, I shall venture so far to depend on the exactness of the Method and Order of this wonderful Prophecy, as not easily to embrace an Hypothesis which cannot be deny'd, even by its Patrons, to seem at least to Dislocate and Disorder them; and so render them confused and interfering one with another.

2. If the Vials are not a part of the Prophecy of the Trumpets, and thereby become part of the sealed Book, they must then belong to the open Codicil; and accordingly, 'tis supposed by Mr. Mede, and the rest after him. Nay indeed, if the Vials are not included in the seventh Trumpet, not only they themselves, but all that follows them to the end of the Apocalypse, belongs to the open Codicil, and not to the sealed Book; as is accordingly not deny'd by the Assertors of that Opinion.

Now

Now this is utterly inconsistent with the Nature and Genius of the *open Codicil*, that an *obscure* System of seven Vials, without Dates or Durations, should be inserted into it, and be torn from its proper place in the other Series of sevens, of which the Sealed Book is besides almost wholly compos'd, (seven Seals, seven Trumpets, and seven Thunders;) and that hereby the *Open Codicil*, or smaller Book, the *Bibaculus*, becomes much bigger than the larger Book it self, the *Bibulum*, to which it belongs. Now this is so strange an Hypothesis, as is not to be tolerated; and one may justly wonder that so great a Man as Mr. Mede, should make no manner of Reflections upon it.

3. That the Vials do not begin till the seventh Trumpet, or till the Tyranny and Persecution of the Antichristian Powers are over, appears by that Noble Company of Victors, who at the very beginning of the Vials, or rather before they begin, are standing in a Triumphant manner on the Sea of Glass mingled with fire, as Moses and his Israelites after the utter Destruction of Pharaoh and his Host in the Red Sea; and all along the Series of the Vials, sing Hymns of Praise to God with Harps in their hands, and acknowledge all along the Justness of his Judgments on those, who formerly had severely oppress'd them. Hear the words of the Prophecy, and then judge whether they can belong to any time during the overbearing Tyranny of Antichrist or not. *And I saw another sign in heaven, great and marvellous, seven Angels having the seven last plagues, for by them the wrath of God is consummated. And I saw, as it were, a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works Lord God Almighty, just and true are thy ways, thou king of saints; who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee, for thy judgments are made manifest.* Apoc. xv. 1, 2.

4. That the Vials are the Contents of the seventh Trumpet, appears also by the same way of reasoning, whereby 'tis prov'd that the Trumpets are the Contents of the seventh Seal.

viz.

viz. Because nothing else can pretend to be so. For 'tis undoubted, that the seventh Trumpet is one of those three dreadful ones which are particularly stiled *woes*, from their being vastly more afflicting, and lasting, and woful, than the four preceeding. And 'tis equally evident that 'tis the *last* of them, by which God's Judgments on the Beast are to be *completed*; and therefore very probably, the most considerable of them all. Yet unless the System of the Vials be the Contents of the seventh Trumpet, there is very little that is really Dreadful and Woful appears therein. At its opening, the words are so far from Woful and Affrighting, that they are most Joyous and Comfortable. *And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.* After which follows an Hymn of Praise due to the Almighty, for the setting up of Christ's Kingdom in the World. All which, is no other than a brief and general account of the first commencing of our Saviour's glorious Kingdom at the first blast of this Trumpet, together with the happy effects which were to follow thereupon, without the least part of the Woe, or Trumpet it self, which was afterwards to be particularly open'd in the Series of the Vials. And what is in a few words added at the conclusion, concerning the *lightenings and thunderings, and an earthquake, and great hail*, is so far from a full account of this Trumpet by it self, that it indeed relates particularly to the concluding Vial, and so is a direct Connexion between this Trumpet and those Vials, as we shall observe presently.

Apoc. viij. 13. *ful ones which are particularly stiled woes, from their being vastly more afflicting, and lasting, and woful, than the four preceeding. And 'tis equally evident that 'tis the last of them, by which God's Judgments on the Beast are to be completed; and therefore very probably, the most considerable of them all. Yet unless the System of the Vials be the Contents of the seventh Trumpet, there is very little that is really Dreadful and Woful appears therein. At its opening, the words are so far from Woful and Affrighting, that they are most Joyous and Com-*

Apoc. xj. 15. *fortable. And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. After which follows an Hymn of Praise*

Ver. 16, 17, 18. *due to the Almighty, for the setting up of Christ's Kingdom in the World. All which, is no other than a brief and general account of the first commencing of our Saviour's glorious Kingdom at the first blast of this Trumpet, together with the happy effects which were to follow thereupon, without the least part of the Woe, or Trumpet it self, which was afterwards to be particularly open'd in the Series of the Vials.*

Ver. ult. *And what is in a few words added at the conclusion, concerning the lightenings and thunderings, and an earthquake, and great hail, is so far from a full account of this Trumpet by it self, that it indeed relates particularly to the concluding Vial, and so is a direct Connexion between this Trumpet and those Vials, as we shall observe presently.*

For to say that the last Woe sufficiently answers its Character, by being the same with the last Vial, which is almost all that is, or can be said on the other side, seems to me far from satisfactory. For (1.) why should the third Woe, or seventh Trumpet be suppos'd the same with the seventh Vial. Is there any parallel Example to be found in this Book, that the very same Judgment shall be part of two such distinct kinds of Prophecies, as are the particular Trumpets and the particular Vials? At this rate we may make the fifth Seal the same with the fifth Trumpet, and fifth Vial, and fifth Thunder;

Thunder; and so of the rest, and confuse the order and distinction of the several parts of this Book at our own pleasure. (2.) Does it at all look probable that the last, and concluding Woe, or Trumpet should be of no more Duration and Importance than one single Vial? Let the Impartial Reader observe with what Solemnity and Distinction the three last Trumpets, or Woes are introduc'd in this Book: How pompous, and large, and full the Accounts of the two former of them are therein: what a mighty difference is made between them, and any other, either Seal, or Trumper in this Book: and then let him read over the short, and comparatively, inconsiderable Account of the several Vials, and the no distinction of this last from the rest of them, and then let him speak freely, whether he can easily imagin one of the Woes, nay the concluding Woe of all to be no other than the last Vial. (3.) Let us look upon the Exposition that is given by these very Persons of the *two former Woes*, which are our best Guides as to the Importance, and Duration of the *last* of them; and see how this will agree with their imagining it to be no other than the last Vial. 'Tis generally agreed that the first Woe relates to the rise of the horrible Imposture of *Mahomet* with his *Saracens*, and of the terrible Miseries brought on the *Eastern* and *Western* Empires for many hundred years together by them. 'Tis also generally agreed that the second Woe relates to the rise and spreading of those terrible Scourges of *Europe*, the *Turks*, and of the woful Miseries brought on it by them, and continu'd also for many hundred years together; insomuch that either of these woful Trumpets taken separatly, both in their Accounts in the Prophecy, and in their usual Application, seem more lasting, and considerable than most of the Seals, or almost all the other Trumpets taken together; And shall the third and final Woe, or Trumpet at last, be suppos'd of no more Duration, or Importance than that the shorter Account of its Judgments should be contain'd in a part of one Verse, and its larger one in only a Paraprase on the same in four Verses afterwards, without any Distinction, or Solemnity above the rest of the Vials? This seems to me highly improbable.

Apoc. viij. 13.
Chap. ix.

Apoc. xi. 19.
xvi. 18-21.

Apoc. xv. 1.

5. The Vials are stil'd *the seven last Plagues* *πλεῖστές ἐπ' αὐτὰς τὰς πληγὰς*, and thereby the *Wrath of God* is said to be *filled up*, or fully consummated *ὅτι τὰ αὐτὰς πληροῦν ὁ θυμὸς ἔσται*. They seem to be call'd the *last Plagues*, with relation to the foregoing Plagues of the first six Trumpets, which were the *first Plagues* upon the Antichristian Beast: And when the Angel of God had solemnly denounc'd the *last* of the three *Woes* to the Inhabitants of the Earth, under the seventh Trumpet; it is wonderfully agreeable thereto that these *last Plagues* of the Vials, whereby the Wrath of God thus solemnly denounc'd was to be *consummated* and finish'd, should be look'd on as the proper business of that *last woful Trumpet*. Nay indeed, if the Vials are to be esteem'd distinct Judgments from the seventh Trumpet, or last Woe, I do not well see how it could be said that there were only *three Woes*, or dreadful Judgments to come after the four first Trumpets were over: since here are a set of Vials containing woful Judgments in them, particularly specify'd, and nothing else distinct from them under the last Woe sufficient to answer such a dreadful name, as we have before observ'd.

Apoc. xv. 1.

6. The business of the third Woe, or seventh Trumpet, and of the seven Vials, is the very same: for the Vials are the *seven plagues whereby the wrath of God is to be compleated*, and so all his Enemies destroy'd. And the business and effect

Apoc. xj. 15.

of the seventh Trumpet is the Destruction of the remains of all the Tyrannical and Idolatrous Empires of the World, and the setting up the Kingdom of our Saviour. Which Effects and Consequences both of the seventh Trumpet, and of the seven Vials, being one and the same, 'tis highly reasonable that the Causes and Instruments in both Cases be suppos'd to be one and the same also: and that therefore the Vials be esteem'd no other than the Contents of the seventh Trumpet.

7. This is most fully confirm'd by the visible Connexion there is between the short account of the seventh Trumpet in its proper place; and the account of the Introduction of the seven Vials. In the process of the former, after a general Intimation of the Commencement of our Saviour's Kingdoms, and its Glorious Consequences, and the Hymn of Praise following; we
are

are expressly inform'd that under this Trumpet *The Temple of God* Apoc. xj. 19. *was opened in Heaven, and there was seen in his Temple the Ark of his Testament :* Καὶ ἠνοίγη ἡ ναὸς τοῦ Θεοῦ ἡ τῆς ἀρχαῖς, καὶ εὐόρη ἡ κιβωτός τῆς διαθήκης αὐτοῦ ἡ τῆς ναοῦ αὐτοῦ. And if we look into the beginning of the Vials, we shall see a very plain Reason why the Temple was now opened, namely to give passage to the seven Angels with the seven Vials. Καὶ μετὰ ταῦτα ἑδούρην ἡ ναὸς ἠνοίγη ἡ ναὸς Apoc. xv. 5, 6. τῆς ἐκκλησίας ἡ μετάνοια αὐτῆς τῆς ἀρχαῖς, ὅτι ἐν τῇ Ἀρχαῖς ἔχοντες τὰς ἐπὶ πλῆθους αὐτῆς. And after that I looked and behold the Temple of the Tabernacle of the Testimony in Heaven was opened; and the seven Angels came out of the Temple, having the seven plagues. And this I take to be the proper Connexion of the Vials with the seventh Trumpet; and than which a more natural and direct one could hardly be desir'd. For since we find by other Collateral Probabilities that the seventh Trumpet ought to contain the seven Vials; and since we find under this very seventh Trumpet *The Temple of God* so plainly opened in Heaven that the Ark it self might be seen therein; and yet no remarkable design of such Opening there assign'd; and since withal we find in the Introduction to the seven Vials, almost in the very same words, that the *Temple of the Tabernacle of the Testimony in Heaven* was in like manner opened, and that out of the Temple thus opened, do proceed the seven Angels with the seven Vials; there seems to me little room to doubt but that one and the same opening is refer'd to in both places; and that by consequence the seven Vials proceed from, and are contain'd in the seventh Trumpet.

8. Which is still the more fully confirm'd by what farther information we have at the conclusion of the account of the seventh Trumpet, of the nature of its principal and concluding Judgment, where we find it to be exactly the same that belongs to the concluding Vial. At the conclusion of the seventh Trumpet, 'tis said, *And there were lightnings, and voices, and thunders, and an earthquake, and great hail;* Καὶ ἐγένοντο ἀστέραι, καὶ φωναὶ καὶ βρονταὶ, καὶ σεισμός, καὶ χεῖλα ὡς χεῖλα. Under the concluding Vial we find the same account. *And the seventh Angel poured out his vial into the air, and there came a great* Apoc. xj. 19. Apoc. xvij. 17, 18, 21. *voice out of the Temple of Heaven.* (from whence the effects

effects of the seventh Trumpet are also deriv'd) from the Throne, saying, *It is done.* And there were voices, and thunders, and lightnings, and there was a great earthquake, such as was not since Men were upon the earth, so mighty an earthquake and so great.—And there fell upon Men great hail out of Heaven, every stone about the weight of a Talent; and Men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great. The words in the Original, *Καὶ ἐβρέχθη ὁ οὐρανὸς καὶ ἔπεσαν ἐπὶ τὸν ἄνθρωπον λίθοι ὡς ταλάντων, καὶ ἦν σεισμὸς μέγας καὶ ἐγένετο χαλάζα μεγάλη* Are the very same here which we had before under the seventh Trumpet; only with such additional Exaggerations as a particular account ought to have above a short and general Intimation. So that upon the whole, altho' the seventh Trumpet be not expressly said to contain the seven Vials; yet since under the seventh Trumpet two such remarkable Periods are added, as take in both the beginning and ending of the seven Vials; and that in both cases in almost the same words; 'tis to me a clear Indication that they are the very same thing: and that as the opening of the Temple under the seventh Trumpet was for the exit of the Angels with the seven Vials; so the dreadful voices, and thunders, and lightnings, and earthquake, and great hail, at its conclusion, were the very same with which the seventh Vial was charg'd, and which concluded those dismal Calamities

To conclude (9.) *Lastly,* This including of the seven Vials as the Contents of the seventh Trumpet, is exactly agreeable to that History of the Old Testament, which the seven Trumpets plainly refer to and imitate. That most of the Visions in this Book of the *Revelation* have reference to, and are as it were, taken from, or accommodated to some Histories, or passages in the Old Testament, is too plain every where to need a particular proof; and that this Vision of the seven Trumpets has relation to that History in *Joshua*, where *Jericho* was taken by going about it seven days together with the sound of seven Trumpets, is also so obvious on a Comparison, that no pretence can be made of an Allusion to any other History. Now since in that account the first six days had a single task, and *Jericho* was to be only *once* encompass'd each day with the sound of

of the Trumpets; and the seventh Day had a sevenfold Task, and *Jericho* was to be *seven times* encompass'd with the Sound of the Trumpets before it could be taken, or its Walls fall down; In the parallel Prophecy accordingly, the first six Trumpets were to be single ones, and to contain each of them *one* distinct Judgment, as we have also suppos'd in the present Exposition; and the seventh Trumpet was to be sevenfold, and to contain a *sevenfold* Judgment, or the Plagues of the *seven Vials*, as we have accordingly expounded it above: and this sevenfold Judgment must be compleated ere this great City, Mystical *Babylon*, will be taken, or fall into Destruction. Hear the words of the History in *Joshua*, and then judge of the Reasonableness of this Application. *Thou shalt compass the City*, Josh. vi. 2, 4,
all ye Men of War, and go round about the City once: thus shalt 12, 13, 14, 15,
thou do six days. And seven Priests shall bear before the Ark se- 16, 20.
ven Trumpets of Rams horn, or Trumpets of Jubilee: and the
seventh day ye shall compass the City seven times, and the Priests
shall blow with the Trumpets.—— And Joshua rose early in the
morning, and the Priests took up the Ark of the Lord. And seven
Priests, bearing seven Trumpets of Jubilee before the Ark of the
Lord, went on continually, and blew with the Trumpets. And
the Armed men went before them, but the re-reward came after
the Ark of the Lord; the Priests going on, and blowing with the
Trumpets. And the second day they compass'd the City once, and
returned into the Camp: so they did six days. And it came to
pass on the seventh day, that they rose early about the dawning
of the day, and compass'd the City after the same manner seven
times. And it came to pass at the seventh time, when the Priests
blew with the Trumpets, Joshua said unto the people, Shout, for
the Lord hath given you the City. So the people shouted when the
Priests blew with the Trumpets: and it came to pass when the peo-
ple heard the sound of the Trumpet, and the people shouted with a
great shout, that the Wall fell down flat, so that the people went up
into the City, every man straight before him, and they took the City.

Scholium. If we suppose the seven Thunders included in the seventh Vial, as that is in the seventh Trumpet, and that in the seventh Seal, as I think we may; This whole Series of the Sealed Book will appear still more exact, uniform and regular. But of that more hereafter.

IX.

IX.

The four famous Prophecies (1.) Of the Outer Court of the Temple, troden down by the Gentiles; (2.) Of the two Witnesses prophesying in Sackcloth; (3.) Of the Woman nourish'd in the Wilderness; and (4.) Of the prevailing Tyranny of the Beast with seven Heads and ten Horns, are intirely contemporary; beginning and ending at the same time. *The Arguments follow.*

1. Each of these Periods are determin'd exactly to the same Duration in the whole; and therefore 'tis exceeding probable that they begin and end together. For tho' this exactness of Coincidence is not a *certain demonstration* that the Periods begin and end together, yet these being so many, and the Numbers so large, it cannot but be *highly probable*: and strict Demonstration is not to be expected in such matters. And since this Argument is generally allow'd as valid, and the Contemperation of these four Prophecies usually taken for granted by Interpreters, I shall not do any more under this first Argument than set down the bare words of the Prophecies themselves, which are these.
- Apoc. xi. 2. *The Court which is without the Temple reject, or cast out; and measure it not: for it is given to the Gentiles: and the Holy City shall they tread under foot 42 months. I will*
- Ver. 3. *give power unto my two Witnesses, and they shall prophecy 1260 days, clothed in sackcloth. The Woman fled into the Wilderness,*
- Apoc. xij. 6. *where she hath a place prepared of God, that they should feed her there 1260 days. Or, as it is afterward; To the Woman were given*
- Ver. 14. *two wings of a great Eagle, that she might fly into the Wilderness, into her place, where she is nourish'd for a Time, and Times, and half a Time, from the face of the Serpent. And*
- Apoc. xij. 5. *Power was given to the Beast to make War 42 months.*

2. That the *Epocha* of the Beast with seven Heads and ten Horns, and of the abiding of the Woman in the Wilderness, is one and the same, appears, because they both commence upon

upon the Woman's Arrival in the Wilderness, after the Dejection of the great Red Dragon, vanquish'd by *Michael* the Archangel. *For when the Dragon saw that he was cast unto the Earth, he persecuted the Woman which brought forth the Man-child; whereupon, as soon as the Woman was escaped into the Wilderness, the Dragon was wroth with the Woman, and went to make war with the remnant of her seed, which keep the Commandments of God, and have the Testimony of Jesus Christ; and immediately, as John, or the Dragon, for the reading is different, Apoc. xij. 13, &c.* was standing on the Sand of the Sea, the Beast with seven Heads and ten Horns arises thence; and the Dragon gives him his power, and his seat, and great authority. So that since 'tis certain, as we saw under the former Argument, that the Duration of these two Periods are equal; and since they begin together, as we have now shew'd; it follows that they must end together also, and so are intirely contemporary.

3. That the End of the 1260 days of the Witnesses prophesying in Sackcloth, is also the conclusion of the prevailing Tyranny of the Beast with seven Heads and ten Horns, is evident; because at the time of the Witnesses ascent into Heaven, the end of their Sackcloth-condition, it is said expressly, that *the second Woe, or sixth Trumpet, is past; and the third Woe, or seventh Trumpet, cometh quickly; which seventh Trumpet, when it begins to sound, which is in the very next Verse, The Mystery of God is finish'd, which he shew'd to his servants the Prophets: [viz. That after the 42 Months of the Beast, or the Time, Times, and a part of Time of the Little Horn in Daniel, the Kingdom of Christ should commence:] And the Kingdoms of this World are no longer under the Dominion of the Beast, but are become the Kingdoms of our Lord, and of his Christ; and he is to reign for ever and ever.* So that since 'tis certain that the Duration of these two Periods are equal, as we saw under the first Argument; and since they end together, as we have now shew'd; it follows that they began together also, and so are intirely contemporary. Apoc. xi. 12, &c.
Apoc. x. 7.
Dan. vij. 25.
& xij. 7.

4. That the 42 Months of the *reading down of the Outer Court by the Gentiles*; and the 1260 days of the *Witnesses prophesying in Sackcloth*, are directly and fully contemporary, because their

- their Durations are certainly equal, is so fairly imply'd in the Texts themselves, and their mutual connexion, that 'tis generally own'd, and so need not be farther insisted on. The words are these: *The Court which is without the Temple cast out, and measure it not; for it is given to the Gentiles: and the holy City shall they tread under foot 42 months. And I will give power unto my two Witnesses, and they shall prophecy 1260 days, or all those 42 months, clothed in sackcloth.* And, as Mr. Mede well observes, this is confirm'd by the *Anger of the Gentiles*, express'd as soon as the Witnesses are ascended up into Heaven, on account of their being at the same time excluded and banish'd from the Court of the Temple, which hitherto for so long a time they had possess'd, and trampled under their feet. There appearing no other reason in the Text for such their Anger, than that Exclusion and Banishment, and the consequent punishment from God; and that being a most natural occasion of such a passion. So that since this their *Anger* is contemporary in the Prophecy with the Ascension of the Witnesses, or the Conclusion of their Sackcloth-condition; it is a strong Indication that these two equal Periods of the *treading down of the holy City, or Outer Court of the Temple* by the Gentiles, and of the condition of the two Witnesses prophesying in Sackcloth, end at the same time, and by consequence are intirely contemporary.

So that, upon the whole, (to re-capitulate the three last Arguments) since it particularly appears from the second Argument, that the third and fourth Prophecies are intirely contemporary: and from the third Argument, that the second and fourth are intirely contemporary: and from the fourth Argument, that the first and second are also intirely contemporary: the Consequence is, that all four are universally and intirely contemporary from the beginning to the end.

- Corollarium. *The State of the Church, represented by the Inner Court, measur'd by St. John, as being sacred and pure; and that represented by the Struggle or Combat between the Dragon and his Angels on the one side, against Michael and his Angels on the other, about the Woman with Child, and the Snares laid for her before she arriv'd in the Wilderness, are contemporary to each other,*

Apoc. xi. 1.
& c. xij.

other, and prior to the State of the Church, represented under the four foregoing Synchronisms, contain'd in the present Proposition. This is plain, because these two States do directly precede the Contemporary States before-mention'd. The Inner Court, both in the Situation of the Temple, and in the Order of St. John's Actions and Narrations, being just before the Outer; and the pains of Gestation and Childbirth, and Flight, with the Combat and Snares appertaining to them, being just before the habitation or continuance in the Wilderness. And since it has been prov'd in this Proposition, that the Outer Court, and the Woman's habitation in the Wilderness, are exactly contemporary; it will follow, that the Inner Court, and the Contest about the Woman with Child, and her flight into the Wilderness, are contemporary, and immediately preceding them also.

X.

The second Beast in the Revelation, which is also stiled elsewhere by St. *John* the false Prophet, by *Daniel* the Little Horn, and by St. *Paul* the Man of Sin, is in general very much contemporary with the first Beast with seven Heads and ten Horns; and as he begins no very long time after him, so does he continue till his utter conclusion and destruction.

That the *second Beast* in the Revelation, is the same that is there also stiled the *false Prophet*, is evident by their Descriptions compar'd together; and by the consent of Interpreters of the Apocalypse, even as early as the Times of *Irenæus*. The words of the Text concerning the second Beast, are these. *He doth great Wonders, so that he maketh Fire to come down from Heaven on the Earth in the sight of Men; and deceiveth them that dwell on the Earth by the means of those Miracles which he had power to do in the sight of the Beast; saying to them that dwell on the Earth, that they should make an Image to the Beast which had the wound by a sword, and did live.* The Parallel description of

Lib. v. c. xxviii.

P. 444.

Apoc. xliij. 13.

14.

- of the false Prophet runs in these words, *The Beast was taken, and with him the false Prophet, that wrought Miracles before him; with which he deceived them that had received the mark of the Beast, and them that worshipped his Image.* That the Little Horn also in Daniel (I mean not that belonging to the Third Kingdom, Dan. viij. but that belonging to the Fourth, Dan. vij.) is the same with this second Beast, or false Prophet, is evident, not only because there is nothing else in the Revelation which can agree to it; but also by their common relation to, and dependance on the first Beast with seven Heads and ten Horns; and by the likeness of their Characters: And accordingly the general consent of Interpreters has determin'd them to be the same. *The Little Horn had eyes like the eyes of a man, and a mouth speaking very great things: whose looks were more stout than his fellows. Who should speak great words against the most High; and should wear out the Saints of the most High; and think to change times and laws.* Part of the second Beast's Character is, *That tho' he had two Horns like a Lamb, yet that he spake as a Dragon.* That he exerciseth all the power of the first Beast before him, and had power to give life to the Image of the Beast; that the Image of the Beast should both speak, and cause that as many as would not worship the Image of the Beast should be killed. These Characters are so like, that they make it highly probable they refer to the same thing, and both concenter in the same subject. That the *Man of Sin*, in St. Paul, is the same with this Second Beast and Little Horn, is also evident in their Descriptions compar'd together. The Little Horn did not arise till after the Rise of the Fourth Beast with its Ten Horns, i.e. till after the Roman Empire was divided into Ten Kingdoms; and the Man of Sin is not to arise till the *reign*, or interfection of the Roman Empire, as the Fathers expound it, be taken away. The Little Horn domineers over all; so does the
- Apoc. xix. 20. of the false Prophet, that wrought Miracles before him; with which he deceived them that had received the mark of the Beast, and them that worshipped his Image. That the Little Horn also in Daniel (I mean not that belonging to the Third Kingdom, Dan. viij. but that belonging to the Fourth, Dan. vij.) is the same with this second Beast, or false Prophet, is evident, not only because there is nothing else in the Revelation which can agree to it; but also by their common relation to, and dependance on the first Beast with seven Heads and ten Horns; and by the likeness of their Characters: And accordingly the general consent of Interpreters has determin'd them to be the same. The Little Horn had eyes like the eyes of a man, and a mouth speaking very great things: whose looks were more stout than his fellows. Who should speak great words against the most High; and should wear out the Saints of the most High; and think to change times and laws. Part of the second Beast's Character is, That tho' he had two Horns like a Lamb, yet that he spake as a Dragon. That he exerciseth all the power of the first Beast before him, and had power to give life to the Image of the Beast; that the Image of the Beast should both speak, and cause that as many as would not worship the Image of the Beast should be killed. These Characters are so like, that they make it highly probable they refer to the same thing, and both concenter in the same subject. That the Man of Sin, in St. Paul, is the same with this Second Beast and Little Horn, is also evident in their Descriptions compar'd together. The Little Horn did not arise till after the Rise of the Fourth Beast with its Ten Horns, i.e. till after the Roman Empire was divided into Ten Kingdoms; and the Man of Sin is not to arise till the reign, or interfection of the Roman Empire, as the Fathers expound it, be taken away. The Little Horn domineers over all; so does the
- Apoc. xiiij. 11, 12, 15. That he exerciseth all the power of the first Beast before him, and had power to give life to the Image of the Beast; that the Image of the Beast should both speak, and cause that as many as would not worship the Image of the Beast should be killed. These Characters are so like, that they make it highly probable they refer to the same thing, and both concenter in the same subject. That the Man of Sin, in St. Paul, is the same with this Second Beast and Little Horn, is also evident in their Descriptions compar'd together. The Little Horn did not arise till after the Rise of the Fourth Beast with its Ten Horns, i.e. till after the Roman Empire was divided into Ten Kingdoms; and the Man of Sin is not to arise till the reign, or interfection of the Roman Empire, as the Fathers expound it, be taken away. The Little Horn domineers over all; so does the
- 2 Thess. ij. That the Man of Sin, in St. Paul, is the same with this Second Beast and Little Horn, is also evident in their Descriptions compar'd together. The Little Horn did not arise till after the Rise of the Fourth Beast with its Ten Horns, i.e. till after the Roman Empire was divided into Ten Kingdoms; and the Man of Sin is not to arise till the reign, or interfection of the Roman Empire, as the Fathers expound it, be taken away. The Little Horn domineers over all; so does the
- Dan. vij. 8. The Little Horn did not arise till after the Rise of the Fourth Beast with its Ten Horns, i.e. till after the Roman Empire was divided into Ten Kingdoms; and the Man of Sin is not to arise till the reign, or interfection of the Roman Empire, as the Fathers expound it, be taken away. The Little Horn domineers over all; so does the
- 2 Thess. ij. 6, 7. Dan. vij. 20, 21. 2 Thess. ij. 4. The Little Horn domineers over all; so does the

* Fixum & stabile & omnium quoque consensu firmatum, &c. It is sure and certain, and confirmed also by the consent of all, that Daniel did understand by the Little Horn, and as it were point at with his Finger nothing else but Antichrist that was to come. Malvenda de Antichristo p. 224.

It is the agreeing opinion of the Fathers and Interpreters, that Antichrist is called the Little Horn. Idem, p. 253.

Man

Man of Sin likewise. The Second Beast or Little Horn pretends to strange Wonders and Miracles, and thereby deceives the World; so does the Man of Sin also. And the Second Beast or Little Horn is destroy'd at Christ's coming to set up his glorious Kingdom in the World; and the Man of Sin is to be *consum'd with the Spirit of Christ's Mouth, and destroy'd with the brightness of his Coming*: In short, the Little Horn, Second Beast, and Man of Sin, are so exactly alike through their whole Descriptions, that hardly any Commentator has ever doubted of their being the same things. But then the reason why St. *John's* Description of the Two-horned Beast does not mention his Duration, nor his displanting or humbling Three Kings, which are principal Characters in *Daniel*; is plainly, because his chief business was to supply *Daniel's* defects, and particularize such things as were omitted by him, according to St. *John's* known method both in his Gospel, with respect to the three former Evangelists, and in the Apocalypse with respect to *Daniel*. And that this Little Horn, Second Beast, False Prophet, or Man of Sin, is in the main contemporary with the first Beast with seven Heads, and ten Horns, is evident by the following Arguments.

1. They have both no very different Duration of their Dominion: For the *Beast with seven Heads and ten Horns*, as we have already seen, has power to make war 42 months: And the Little Horn has Times and Laws given into his hand until a Time, Times, and a division or part of Time: which, as a Learned Friend of mine Judiciously expounds it, is three years and one of the known and most evident divisions of a year; i. e. a month or 37 Prophetick months; i. e. but five such months fewer than the other Beast. So that since he is expressly said to arise after the other, and that this five months later rise exactly agrees herewith, 'tis probable that the rest of their Durations do go along together, and so they are in the main contemporary.

2. The Beast with seven Heads and ten Horns begins the same hour with the ten Kings; or as soon as ever the Roman Empire is actually divided into Ten Kingdoms; i. e. when those Divisions which came on gradually amounted to the just and full Number of Ten. [And it seems impossible to be other-

Apoc. xiiij. 13.

14.

2 Thes. ij. 9. 10.

Dan. vij. 9. 10.

11.

Apoc. xix. 20.

2 Thes. ij. 8.

Apoc. xiiij. 5.

Dan. vij. 25.

Vid. Hypoth.

vij. prius.

Apoc. xvij. 12.

wife; for while there were but eight or nine Horns, it could not be a Beast with ten Horns: but as soon as ever the Tenth was arisen, it must needs be a Beast with that number of Horns.]

Dan. vij. 8, 24. And the *Little Horn* is said to come up *among* the ten Horns in place; and yet he is said to arise *after* them in time. *i. e.* Tho' this Little Horn was to obtain his power in the same place with the other, yet did not he begin to Rule or Reign till some time after all the other Ten were up; and that therefore his Date is some time after the Rise of all the other Horns. Which being suppos'd, and that as we have already seen, the Duration of the Little Horn's Dominion is not very much shorter than that of the Beast with ten Horns; 'tis evident that the Period of such their Dominion must end about the same time also, and they in the main be contemporary.

3. They having both no very different Duration, as we have already seen, do appear also to *end* at the same time; I mean as to their *Reign* or Tyranny; and therefore must be in the main contemporary. Now that they end together, is plain, because the first Beasts 42 Months end at the beginning of the seventh Trumpet, or the Commencement of Christ's Kingdom; as we have already seen, and as the Nature of the thing evidently requires: and because the Little Horn, or Second Beasts Time, Times, and a Division of Time, do also expire at the same Commencement of Christ's Kingdom, as is plain in Daniel's Account of him. *The Little Horn making war with the Saints, and prevailing against them, until the Ancient of days came, and judgment was given to the Saints of the most High; and the time came that the Saints possess'd the Kingdom.* So that by Consequence they must in the main be contemporary.

Dan. vij. 21,
22, 25, 26.

4. The intimate Relation and Agreement which the first and second Beast have all along with each other, seems to imply that they are for the main inseparable Companions, and in general belong to the same time. The *second Beast* is said to exercise all the power of the first Beast before him; and to cause the Earth, and them that dwell therein, to worship the first Beast. He has power to do Miracles in the sight of the Beast. He causes that no man may buy and sell, save he that has the Mark, or the Name,

Apoc. xiiij. 12,
17.

Name, or the Number of the Name of the Beast. And we scarce find the first Beast doing any thing considerable, but in concert with the second; who must therefore in the main be contemporary with him.

5. To Conclude, As these two Beasts are such great Companions while they live together, so 'tis certain that their final Period is at one and the same time, and that they perish with the same common Destruction. *And the Beast was taken, and with him the false Prophet that wrought miracles before him; with which he deceived them that had received the mark of the Beast, and them that worshipped his Image: These both were cast alive into a lake of Fire, burning with Brimstone; and so in St. Paul of the Man of Sin; whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming.* Apoc. xix. 20.
2 Thes. ij. 8.

Corollary 1. *Since therefore it now appears that the Little Horn, Second Beast, or Man of Sin, is in the main contemporary with the first Beast; or that tho' he be later in his Original, it is by no very great space of time; and since we have above proved that the Conculcation of the Outer Court of the Temple, the Witnesses prophecy in Sackcloth, and the Woman's abode in the Wilderness are all intirely contemporary with the Tyranny of the first Beast; they must also be in great measure contemporary with that of the second: and so all five Prophecies will be nearly parallel, and contemporary one with another. And indeed, all these distinct Prophecies are so much of a piece in the general, and do so plainly relate to the duration of a sad Antichristian Tyranny, and are so naturally connected and link'd together by their several agreeing Circumstances; that one cannot easily avoid the belief of their belonging in general to one and the same State of Things, and the same Period of Duration. For when can the Church or Woman be suppos'd in the Wilderness, or in Obscurity and Affliction more naturally than when the Court of the Temple, or the proper place of her Worship and Abode was troden down by the Gentiles? Or when can the two Witnesses, the publick and open Assertors of the Purity of Religion, be more properly suppos'd to be in a Sackcloth condition, in a state of Depression and Misery, than when the Church her self*

is

is in the Wilderness, the Gentiles tread down the Holy City, or Court of the Temple, and both the Antichristian Beasts domineer without controul in the Church? And so of all the rest of these Connections. And how can we suppose, that any one of these sad Periods should be over, and the rest not so; or at least not in great forwardness to be so very quickly? Thus, how can we imagin the Gentiles cast out of the Court of the Temple, and the true Worshipers restor'd; and yet the Little Antichristian Horn still wearing out the Saints of the most High, or the first Beast warring against the Saints, and overcoming them at the same time? How is it possible that the Kingdoms of this World should be become the Kingdoms of our Lord, and of his Christ, as they were at the first sound of the seventh Trumpet, on the ascent of the Witnesses; and yet the unhallowed Gentiles should still trample down the Court of the Temple, the proper place for the Divine Worship? Or the power of the Antichristian Beasts should still tyrannize over the Christian World? and so of all the rest of these conjoined Prophecies. So that not only the necessity of Chronological Synchronisms, but the evident force of common reason obliges us to acquiesce, and to esteem these five several Prophecies in the main Collateral and Contemporaneous; and especially that their Conclusion is at or near the same period of time, viz. just before the Commencement of Christ's glorious Kingdom.

Corollary 2. The Restoration of the Jews to their own Country, and the rebuilding of their City and Temple belong to the same time with the conclusion of these five foregoing Prophecies, or rather are quickly to succeed them upon the sounding of the seventh Trumpet. This Epocha for the Jews Restoration, seems probable to me for the following Reasons. (1.) This time exactly agrees with our Saviour's own express Words of this matter. They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be troden down of the Gentiles, until the times of the Gentiles be fulfilled. i. e. Till the Time, Times, and half of the Gentiles treading down the outward Court of the Temple, or the Holy City be fulfilled. Or rather till the times allotted by the divine Providence, for the the Dominion of the four Gentile and Idolatrous Monarchies be fulfilled: Either sense coming all to one and the same grand Period

Luk. xxi. 24.

Apoc. xi. 2.

of

of which we are now speaking. (2.) This appears also by the parallel Oath of a mighty Angel in the Revelation, who Swears Apoc. i. 7. that at the very beginning of the sounding of the seventh Trumpet, or rather when it is ready to sound the mystery of God should be finish'd, as he had declar'd to his servants the Prophets, *v. e.* That after he had cast down the four Monarchies, which had dominion'd over his own People the Jews, He would advance Vid. Brightman: in Locum. that People, and restore them to their own Land, and govern them, and the rest of the World by their King Messiah for ever. (3.) This is still farther confirm'd by the Expressions of the sounding of the same seventh Trumpet; when there were great Voices in Heaven, saying, The Kingdoms of this World are already become the Kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. — When the time was come for the dead to be judged, and rewards to be distributed. Now we never meet in Scripture with any other glorious Kingdom of the Messiah, but that over his ancient people the Jews, and from them to all the ends of the Earth. And this purport of the seventh Trumpet agrees exactly with the expression of the Prophet Isaiah, concerning the Restoration of the Jews upon the blast of this concluding or great Trumpet. And it shall come to pass in that day, Isa. xxvij. 13. that the great Trumpet shall be blown, and they shall come See Zech. ix. 14. which were ready to perish in the Land of Assyria, and the outcasts in the Land of Egypt, and shall worship the Lord in the holy Mount of Jerusalem. (4.) This seems also to be plainly intended in that famous Evening-Morning Vision here- See Schol. 3. after to be explain'd; where, upon the question, How long shall after Part 3. be the Vision concerning the daily sacrifice, and the transgression of the desolator, to give both the Sanctuary and the Host Vid. 4. infra. to be trodden under foot? It is answered, Unto 2300 Evening-Mornings [Nex. Num. 1.] Then shall the Sanctuary be cleansed. What can these words directly refer to, but to the Time when the Temple at Jerusalem is to be rebuilt, and hallowed again after this long Captivity of the Jews? and if so, This will belong to the Time immediately following that Grand Period we are now upon. For we shall prove hereafter, when we come to interpret these Visions in particular, as we are now only stating their Order; that this famous Number 2300,

Nex. Num. 1.

- Next Witness, ends at the very same time with the Conclusion of the Five foregoing Prophecies. (5.) The Little Horn is to wear out, and make war with, and prevail against the Saints of the most High; who, in Daniel's phrase, certainly include, if not singly mean the Jewish Nation, (which was from the beginning an Holy Nation, or sanctified and set apart for God,) Until a Time, and Times, and a Division of Time; i. e. as we have seen, till the Conclusion of that Grand Period we have been treating of: when therefore the Kingdom, and Dominion, and the Greatness of the Kingdom under the whole Heaven shall be given to the People of the Saints of the most High, or to the Jews at Jerusalem, in conjunction with the rest of God's faithful Servants, which shall be joined unto them, agreeably to our present assertion. (6.) The Conclusion of the Time, Times, and an Half, or of the 1260 Days allotted for the Dominion of the Antichristian Powers, for the afflicted State of the Church, and for the End of the correspondent Wonders, is not to be expected till God shall have accomplished to scatter the Power of the Holy People; or, as 'tis commonly expounded, till He shall have finish'd and put an end to the grand dispersion of the Jews, by their restoration to their own Land. Which seems to me a remarkable Designation of the assigned Date of the Jews Restoration. (7.) This also seems to me to be hinted in the Apocalypse at the account of the entrance of the Vials, which have been prov'd to be the contents of the seventh Trumpet; and at the first short account of the Trumpet it self also, where 'tis said, The Temple of God was opened in Heaven, or the Temple of the Tabernacle of the Testimony in Heaven was opened, and the seven Angels came out of the Temple, having the seven Plagues. Why has the Temple been all along shut hitherto, and is now opened? And why do the seven Angels, with the seven Vials alone, and not with the seven Seals, or seven Trumpets, proceed out of the Temple, thus opened? I will not be positive in the case; But I think 'tis a probable account of this Matter, that hitherto the Jewish Temple had been desolate, or shut up from them: But that now it was re-built, and open again; and that these last seven Plagues proceed from Christ, as he is enthron'd in the Holy of Holies at Jerusalem, after the Restoration*
- Dan. vij. 21, 22, 25.
Deut. vij. 6. & xiv. 2. & xxvj. 18. 19. & xxxij. 3. Psal. 50. 5. Jer. ij. 3. Exod. xix. 5. 6. Dan. xij. 7.
- Dan. xij. 7.
Apoc. xij. 6. 14.
- Dan. xij. 7.
- Apoc. xi. 19. & xv. 5, 6, 7.

ration of that his ancient People, and his resettlement among them. See Ezek. 43. 1—5. and Psal. 79. 12. Only I must desire the Reader to observe, that I speak only of the Restoration of the Jews at this time, but not of their Conversion to the Christian Faith; Because I think that is not, according to the Prophecies, to come to pass till some considerable time afterwards.

Scholium. Upon this occasion it will be fit to set down Old Tobit's most famous Prophecy, or rather Interpretation of the more ancient Prophecies relating to the present grand dispersion of the Jews, and to their so much expected future Restoration; which Prophecies have been so often misunderstood by our later Christian Commentators. And this passage is the more remarkable, because of its great Antiquity; being written some time before several Books of the Old Testament; and because in the Vulgar Greek Copy the most material Point is omitted, and can now only be restor'd from a most ancient Hebrew Version, made from the Original Chaldee, which is still extant. The Passage is this: *As to our Brethren the Israelites, who dwell at Jerusalem; they shall all be carried captive, and Jerusalem shall be laid in heaps, and the house of God shall be desolate for a small time. Then shall the children of Israel ascend, and rebuild the City, and the Temple; but not according to the former building. And there they shall inhabit many days, until an Age be compleated. And then shall they depart again into an exceeding great captivity. But there also shall the Holy Blessed God be mindful of them, and shall gather them from the four parts of the World. Then shall Jerusalem the holy City be restored with curious and stately buildings. And the Temple also shall be magnificently built, never to be destroyed again for ever and ever, as the Prophets have foretold. Then shall those Nations be converted; they shall worship the Lord, and shall cast away the Images of their Gods; and by a confessing of him, shall give praise to his great Name. He also shall exalt the horn of his people before all nations; And they shall praise and glorify his great Name, even all the seed of Israel. Then shall all his servants which serve him in truth rejoice; and all that work Righteousness and Godliness shall rejoice and be glad.*

See Mede p.
719, 720.

Tobit. xiv. 4.
&c.

Deut. xxvii.
64.

Ila. xxiv. &
xxix. 1, &c.
& v. 5. 6.
Hosea iii. 4.

Ila. xxxv. 2.
& lii. & liv.
11, 12. & lx.
10, 13, 17.
Amos ix. 11, 15.

XI.

The Image of the Beast with seven Heads and ten Horns arises some considerable time after Him; and continues at least till very near His final destruction.

That the *Image of the Beast*, is the *Image of the first Beast with the seven Heads and ten Horns*; and not of the *second Beast or false Prophet*, is so evident in the plain words of the Text; and so clearly prov'd by Dr. Cressener in the Correction of Mr. Mede's mistake, that I shall not spend any time upon it. That he is also distinct from him, and from the second Beast is equally clear in the Text; and in the nature of the thing; and so that also needs no particular proof. But that his Period is rightly stated in this Proposition, must here be demonstrated. Now in this matter, the bare view of the account of the making and origin of this Image in the Revelation, will soon put his *beginning* out of question; namely, that it was not till some considerable time after the rise of that first Beast. For it will thereby appear evident, not only that the *first Beast with the seven Heads and ten Horns*; but even the *second Beast with the two Horns like a Lamb*, which arose some time after the other, was both in being, and in great reputation and authority also before the appearance of this Image: Nay, in so great credit, by his pretences to Wonders and Miracles, that himself persuaded the World to make this Image, and caused it to be worshipped. Hear the words, and deny the reasoning if you can. *I saw*, says St. John, *a Beast rise up out of the Sea, having seven Heads and ten Horns, &c. And I beheld another Beast coming up out of the Earth, and he had two Horns like a Lamb, and he spake as a Dragon. And he exerciseth all the power of the first Beast before him, and causeth the Earth, and them that dwell therein, to worship the first Beast, whose deadly wound was healed: and he doth great Wonders, so that he maketh fire to come down from Heaven on the Earth in the sight of Men; and deceiveth them that dwell on the Earth by*
the

Demonstr. c. vij.

Dan. vij. 24.

Apoc. xiiij. 1.

Ver. 11, &c.

the means of those Miracles which he had power to do in the fight of the Beast; saying to them that dwell on the Earth, that they should make an Image to the Beast which had the wound by a sword, and did live, &c. And then, as to the end of this Image, it must be but a little while before the end of the Beast himself: for we meet with a Caution, or Threatening rather, a little before, That if any man worship the Beast, and his Image, he shall drink of the wine of the wrath of God: which shews, that at this point of time he was not in Being only, but in Power also. Apoc. xiv. 9, 10.

But the reason why I dare not affirm that he is to continue quite to the utter destruction of the Beast is, because I find no mention of him there, but only of the Beast, and the false Prophet, as perishing together at that time. And therefore it seems to me probable, that as this Image did not begin till some time after the Rise of this Beast, so will he not continue till his final destruction, but come to his Period some little time before him. Apoc. xix. 20.

XII.

The State of the undefiled Followers of the Lamb is contained both in the *Sealed Book*, and *Open Codicil*, in the former largely, in the latter briefly: Each of which Series of Visions is on either side distinct from the rest of the Matter in each Book; and contains five several States collateral and parallel to each other, beginning with the Commencement of the Trumpets, and ending with their Conclusion.

This intire Series of succeeding Prophecies distinct from the rest, and occurring both in the *Sealed Book*, and in the *Open Codicil*; and which reaches from the beginning of the Trumpets, till their conclusion in the last of the Vials, has not been hitherto sufficiently taken notice of, nor distinguish'd from the rest by any Interpreters: much less have the several corresponding parts in each Prophecy been rightly compar'd together,

and their just Consequences observ'd, as they ought to have been. And yet because this is the Principal, if not the only Instance of a *double Series* of Visions in this Book, I mean such an one as being in substance the same, and describing the very same States and Actions, is yet intirely gone over twice, *i. e.* both in the *Sealed Book*, and in the *Open Codicil*, and that in the *very same order*, it cannot but justly deserve a more than ordinary Consideration. The brief Account is, according to the genius of the Writing, in the *smaller Open Codicil*, and is wholly contain'd in the fourteenth Chapter. The larger Account is, according to the genius of this Writing also, in the *bigger Sealed Book*, and is contain'd, part of it in the seventh, and the rest in the 18th and 19th Chapters; which parts are of a piece, and to be taken together. And the plain Reason of the interruption of this Series in the Sealed Book is this; that as soon as the System of its Events was brought down through the first six Trumpets, or to that grand Period, the Commencing of Christ's glorious Kingdom; it was broken off on purpose to leave room for such other Visions as belong'd to the former time, and were to happen before the end of the sixth Trumpet also; as collateral with the foregoing branches of this Prophecy. Just as in general Histories we bring down the Story of such a Nation through such an Age, and then return back to its beginning again, to give the like account of the Collateral affairs of other Countries during the foregoing interval, and perhaps lower, before we re-assume the former Series again. That these two Prophecies, or rather Series of particular Prophecies are, if not the very same, yet very near of kin, and the one a kind of Abbreviation or Epitome of the other, will appear from the following Abstracts of each, set all along in correspondence over against one another.

Large

Large Account,

Apoc. vij. 1--8.

(1.) 144000 Sealed out of all the Tribes of Israel, with the Seal of God in their foreheads, before the beginning of the Trumpets.

(2.) An innumerable Company out of every nation, and tribe, and people, and tongue, with palms in their hands, v. 9--17.

(3.) A glorious Angel crying aloud, Babylon the great is fallen, is fallen, Chap. 18. 1--3.

(4.) Another Voice from Heaven, warning all to depart out of Babylon, lest they be partakers of her plagues; and describing her downfall. To which is added, The utter ruin of Babylon; Hymns of Praise to God for it; and the preparation for the Marriage of the Lamb, v. 4.—Chap. xix. 10.

Clausula.

(5.) The Conclusion or Summary of all, under the Prophecy of the last great Victory of Christ over his enemies, and the last Destruction of both Beasts, v. 11--21.

Short Account,

Apoc. xiv. 1--5.

(1.) 144000 Upon Mount Zion, singing a New Song; bearing first-fruits to God, and to the Lamb; having the Name of God in their foreheads.

(2.) An Angel flying in the midst of Heaven, having the everlasting Gospel to preach to every nation, and tribe, and tongue, and people, v. 6, 7.

(3.) Another Angel saying, Babylon the great City is fallen, is fallen, v. 8.

(4.) A third Angel denouncing dreadful Judgments on all who still worship the Beast, and his Image. To which is added, An Encouragement to the Righteous, that should dye thenceforward, from the suddenness of their reward, v. 9--13.

Clausula.

(5.) The Conclusion of all under the Prophecies of the Harvest, and the Vintage, which destroy the enemies of Christ for ever, v. 14--20.

Now

Now upon this Comparison of the two several Series, it seems to me not a little evident, that they exactly agree together. 'Tis also to me evident, that here are five several branches of this Prophecy: The *first* Branch, as the Account of the *Sealed Book* represents it, contains the *scaling* of 12000 pure Worshippers of God out of each Tribe of *Israel*, 144000 in all; in order to their distinction, and preservation from those Evils the Trumpets were to bring on the World. And the Account of the *Open Codicil* introduces these 144000 pure Worshippers as *standing on Mount Sion, and singing a New Song before the Throne*; and they are stiled the *first-fruits to God and to the Lamb* under the Tyranny of the Antichristian Powers; and to pledges and fore-runners of the greater Multitude of pure Worshippers, which was to succeed in the next Interval. The *second* Branch, as the *Open Codicil* has it, introduces an *Angel flying in the midst of Heaven* to preach the *everlasting* and pure Gospel of Christ, free from all Antichristian corruptions, to every Nation, and Tribe, and Tongue, and People: And in the *Sealed Book* we have the success of this Preaching, that an *innumerable company out of every Nation, and Tribe, and People, and Tongue*, to whom the everlasting Gospel was preach'd, were wrought upon by it; and began to separate from, and triumph over Antichrist; *with Palms in their hands*, in token of their Victory. The *third* Branch is exactly represented in the same manner in both Books: *An Angel crying with a loud voice, that Babylon was certainly fallen*, and implying, that this first Fall was a sure fore-runner of her gradual decay, till her last final and remediless destruction. The *fourth* Branch is almost exactly the same in both the Books also; for the *Sealed Book* represents it as *a voice from Heaven*, solemnly warning all to *depart out of Babylon*; and to enforce this Warning the more effectually, a pathetic description is added of the wofulness and vastness of her last Fall approaching: And the *Open Codicil* brings in a third Angel, denouncing dreadful Judgments on all who still *worship the Beast, and his Image*; the great Pillars of Antichrist; to deter and warn Men from so fatal a compliance any longer. The *fifth* Branch, or the *Clausula*, is also very agreeable in both Books; as being no other than Christ's last Destruction

struction of all his Enemies; the conclusion of his Victories; and the glorious consequence thereof, the preparation for the *Marriage of the Lamb*. And as for the Times whereto these several Branches belong, the Order it self demonstrates it: *viz.* That the *first* Branch of pure Worshippers of God, sh'd 144000, belongs to the *former* Times of the first six Trumpets: The innumerable Company of pure Worshippers, or the Palm-bearing Company of the *second* Branch, belong to the *latter* Times of those six Trumpets: The *third* Branch belongs to the first Times, after the former Fall of *Babylon*; or the *former* Vials: The *fourth* Branch belongs to the *later* Vials; and the *fifth* to their *Conclusion*; as 'tis most easy to observe on the view of either of these corresponding Series, and the consideration of the Succession of the Trumpets and Vials contemporary with them.

Corollary 1. Hence we may observe the great Error of those who apply the Palm-bearing Company to the Millennium: which as all Expositors own, does not come till after the second and final Fall or Destruction of *Babylon*; whereas this Palm-bearing Company precedes the first fall of it: for even so late as the next branch but one of this Prophecy, after that of this Palm-bearing Company, we find most earnest Invitations and Warnings to come out of *Babylon*; and this after her first Fall; lest they be partakers of her plagues at her final Destruction afterwards. And this I account one of the principal of Mr. Mede's Mistakes; wherein the rest have also follow'd him, and thereby betray'd themselves into not a few Errors besides consequent thereupon: and which therefore ought to be most carefully Corrected by all those who would truly understand the Series and Order of the Prophecy of this Book. 17. 534.

Corollary 2. Here also it will be fit to observe the great Error of those that confound the Prophecy of the two Witnesses, who bear Testimony in Sackcloth during the whole 1260 days of Antichrist; with the intire number of the Undeiled at the same time; which are at first but 144000, and afterward an Innumerable Company out of every Nation and Tribe, and People and Tongues. For as these Prophecies are intirely distinct, and no way related to one another; so ought we to esteem the Persons or Subjects to which they refer also: Neither is there in the Revelation

tion the least pretence for any such thing. And this distinction ought the more carefully to be remark'd, because the unreasonable confounding of the Subjects of these two distinct Prophecies, and the supposing the Witnesses to include the whole number of the Unde-filed, has been the occasion of several great Errors in the expectation of Events of late; and on their failure, of Discouragement to the farther attempts for the understanding the other Prophecies of this Book.

LEMMA to Proposition XIII.

The Inner Court of Ezekiel's Temple was to the Outer Court, as 1 to $3\frac{1}{2}$, or 12 to 42, or 360 to 1260.

Vid. Villalpand. in Ezek.

The Inner Court was in all 350 Cubits long, and 200 Cubits broad: measuring from the outmost row of the Pillars of the Cloisters: and the Outer Court measur'd in the same manner was a square of 500 Cubits every way. So that the whole Outer Court contain'd 250000 square Cubits, and the Inner Court contain'd 70000 square Cubits: and deducting the Inner from the Outer, which was included in it, the Outer Court alone contain'd 180000, and the Inner as before 70000: so that by this Computation the Inner was to the Outer, as 7 to 18, or much *more* than the proportion of 1 to $3\frac{1}{2}$. But measuring from the Inmost Row of the Pillars of the Cloisters, the Inner Court was but 250 Cubits long, and 100 Cubits broad: and the Outer Court was a square of 400 Cubits every way. So that the whole Outer Court contain'd 160000 square Cubits, and the Inner only 25000: and deducting the Inner from the Outer, which was included in it, the Outer Court alone contain'd 135000, and the Inner as before 25000. So that by this Computation the Inner was to the Outer as 25 to 135; or much *less* than the proportion of 1 to $3\frac{1}{2}$. But if we take neither of these Extremes, but compute in both cases from the middle row of Pillars of each surrounding Cloister; the Inner Court was 300 Cubits long, and 150 Cubits broad; and the Outer Court was a square of 450 Cubits every way. So that the whole Outer Court contain'd 202500 square Cubits; and the Inner Court 45000 square Cubits; and deducting the Inner from the Outer, which was included in it, the Out-

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er Court alone contain'd 157500, and the Inner as before 45000. So that according to the present Assertion, the Inner was to the Outer as 450 to 1575; or as 1 to $3\frac{1}{2}$, as 12 to 42, or 360 to 1260; which are all the very same Proportions, only express'd by different numbers.

XIII.

The Inner Court, which was to be measur'd by St. *John*, relates to that Purer State of the Church in the Primitive Ages of Christianity, for 360 years after the date of the Visions: and the Outer Court, which was to be rejected, and deliver'd to the Gentiles, relates to the Antichristian State of the Church, which succeeded the former, for 1260 years afterward.

That these two Courts of the Temple represent two Successive, and not Contemporary States of the Church is highly probable, not only by the Succession of the Actions of St. *John*, who first measur'd the Inner Court, and afterward cast out the Outer; but also by all the parallel Visions of this Book, which still all along proceed from the *Epocha* of the Visions successively downwards towards the Day of Judgment: and St. *John* does never in the same Vision exhibit Contemporary States of the Church. Now that the State represented by the *Inner*, must be prior to that represented by the *Outer Court*, follows from their Order as to the Temple, or *Nabe*: it self, the Center from which all is deriv'd; and from the foremention'd Order of St. *John's* Actions about them. And that the Inner Court figures a State of the Church for 360 years, and the Outer a State for 1260 years, is easy to deduce from what has been already said. For since the Outer Court, or Holy City (which seem to be Terms Synonymous; because the Holy City met together to worship in the Outer Court continually) was to be given to the Gentiles, or to the Antichristian Kings for 1260 years; which duration is express'd in the Text; and since as the Outer Court to the Inward, so is 1260 to 360, as we have just now prov'd; it will follow

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that

Apoc. xj. 1, 2

See Mede pag. 729. 730

See Mede p. 730. 731

that the Inner Court refers to a Pure and Primitive State of 360 years. And then, *lastly*, That the Date of these Years are to be taken from St. *John's* seeing these Visions, is not only plain, by its being the most proper *Epocha* of the *Apocalypse* in general; but also particularly by St. *John's* own interest in it: For whereas usually Angels were alone concern'd in the Actions of the Apocalyptick Visions; here, as it were on purpose to prevent our looking for any other Date than St. *John's* own time of seeing the Visions, He is *himself* commanded to measure the Inner Court, and to cast out the Outer, without any assistance from the Angels.

Corollary. *Since therefore the Time of the Date of this Vision of the two Courts is known, A. D. 96. and since the several durations of the Pure and Antichristian States of the Church thereby typify'd are known also; we may hence determine the Epocha and Conclusion of the Pure and of the Antichristian States in known years of the Christian Era: and compare them with History, and with other Prophetical Numbers in this Book relating to the same Times. Thus by adding 360 years to A. D. 96. when these Visions were seen by St. John, we have the Period of the pure State of the Church, and the commencing of its Antichristian State, A. D. 456. And by adding 1260 years to that latter Number we have the Period of that Epocha of the Antichristian State, and the commencing of our Saviour's Kingdom thereupon A. D. 1716. Supposing, that is, that these Proportions of the Type are still to be apply'd to the Times signify'd by them: which the concurrence of this with several other Computations hereafter, and the proper nature of these Typical Prophecies does very much persuade us to allow.*

XIV.

Apoc. xij. 1 &c. The Woman with Child, and in Pain to be delivered, while the struggle between *Michael* and the Dragon lasted, relates to the great Troubles and Difficulties which the Church underwent *before* it arriv'd at the Throne of the Empire; and includes the space of 280 years. Her stay before, and

and her passage into the Wilderness relate to the Times of the Churches protection *under* the Christian Emperors; and is not here determin'd either by Type or Numbers. Her abode in the Wilderness refers to the Times of the Churches obscurity, and affliction under Antichrist for 1260 years afterwards.

That this is the plain and obvious meaning of these Types is *See Jurieu p. 176, 177.* evident on a small consideration; and I think, is generally agreed upon by Interpreters. And that the durations of each Interval are rightly stated 'tis easy to shew. For as to the first duration, Why is the Church represented by a Woman with Child? But, as My LordBp of *Worcester* has very wisely observ'd, to exhibit to us the duration of the first struggles and pangs of Christianity, before the Emperor became a Christian, by the time from the Conception to the Birth in Women with Child, *i. e.* 280 days, or 40 weeks. And these 280 days, designing so many years, must take date from the very *beginning* of Christ's Kingdom, at his Resurrection; as the very nature of the Type does require. And why have we an Interval between the Birth of the Child, or his immediate Exaltation to the Throne of God, and the Womans arrival in the Wilderness? But to correspond to the State of a Woman after Delivery, who is long unfit for a Journey; and besides is suppos'd remote from any Wilderness; so that it ought to be a considerable time ere she can be imagin'd to arrive there: And so to exhibit to us a considerable Interval between the Conversion of the Emperors to Christianity, and the Rise of the Antichristian Kings, when the Church is suppos'd to arrive in the Wilderness. And if it be here wonder'd at, that the duration of this Interval is not particularly to be collected from this Type, *See Open Cadi- cil Vision 3 intra* wonder will cease when we shall find hereafter that it is otherwise provided for, and determin'd by another way, somewhat more than Typical; and therefore by a way rather clearer than that would have been. And as to the last State of the Church in the Wilderness, that is expressly determin'd in the Prophecy, as we have formerly seen, to 1260 years, during all the

Reign of Antichrist, till the commencement of Christ's Kingdom: and need not be farther enlarg'd on in this place.

Ubi supra.

Corollary 1. *Since therefore we know the Epocha of this Vision to be A. D. 33. and the duration of the first Interval to be 280 years, and of the last Interval to be 1260 years, and shall hereafter find that the second Interval is 142, or 143 years; we may hence determin the times of each Period by the years of the Christian Æra. Thus if we add 280 years to A. D. 33. we have the end of the last Heathen Persecution, and the Conversion of the Emperor to Christianity A. D. 313. Thus if we add to that number 143 years, we have the Interval of the Churches Protection under Christian Emperors till A. D. 456. And if we add to that last number the 1260 years of the Churches Affliction under the Antichristian Powers, we shall, as before, have A. D. 1716. for the time of the Commencing of Christ's Kingdom, upon the first fall of Antichrist. Which exactness in the Coincidence of such large and express numbers seems to me not a little remarkable, and worthy of more than ordinary consideration.*

Apoc. xij. 6.
14.

Corollary 2. *Since we find the very same duration of the Woman's abode in the Wilderness express'd in one Verse of this Prophecy, by an easy Phrase of St. John, to be 1260 days; and in another, by a hard Phrase of Daniel to be a Time Times and an half; We hence learn the importance of that Phrase in Daniel, where it belongs to the grand Period, wherein the great Wonders he had heard were to be finish'd; and are secure, not only that these great Wonders in Daniel belong to the time of the Woman's affliction in the Wilderness in St. John, on account of their both being the same Time Times and an half; but also that by a Time is meant a † Year, by Times two Years, and by an half Time half a Year; which Phrase otherwise we had never fully understood; or at least not with any degree of that certainty which we now have concerning it. And this admirable repetition of the same thing in St. John in different Phrases, and that in the same Prophecy or Vision, deserves particularly to be remark'd, not only because of its great usefulness, but of its singularity also. A parallel Instance not*

Dan. xij. 7.

† Is decies senos ter centum & quinque diebus
Junxit, & e pleno *Tempora* quarta die.

Ovid. *Fast.* lib. 3.

being

being, I think, to be produc'd in the whole Prophetical Scripture besides.

Corollary 3. *Hence also we may learn what sort of years are made use of by Daniel upon all occasions. For since we know that three years and an half in him amount to no more than 1260 days; 'tis evident that a single year is just made up of 360 days, and no more. Which therefore is to be suppos'd to be made use of by him on all occasions relating to his own time in Historical Matters; and in all Visions belonging at all to, or at all taking date from his Times, or those of the same Empire succeeding; till the change of the Year introduc'd a new Computation afterward. And this Corollary is also to be exceedingly taken notice of, and valu'd by us, as without which we should be so far from being able to understand the other more difficult and remote Visions of Daniel; that even that most famous of them all, which is known by the name of Daniel's weeks, and determines the Year for the Messiah's Death, had not fully been understood by us: As we know by the obscurity it has been in for so many Ages, till our excellent Chronologer and Scripturist the Lord Bp of Worcester, made this Observation, and so laid a firm Foundation for the clearing of it: A full Discourse on which Subject the Learned World has so long impatiently expected from him.*

XV.

The Six first Seals, and the six first Trumpets of the seventh Seal are all Over before the End of the 1260 years of Antichrist's Reign: and the seventh Trumper, or seven Vials contain'd in it follow immediately after that time; and are contemporary with the first Ages of our Saviour's Kingdom succeeding to it.

This Proposition includes the main, and almost only Connection between the two Systems of the Prophecies of this Book, [excepting what may be gather'd by the Comparison of the double Series of the State of the Unfil'd contain'd in both the Books;] and seems to me the greatest instance of

Divine

Apoc. vj. and
vij. and viij.
and ix.

Apoc. x.

Apoc. xj. 12---
15.

Vcr. 15---19.

Apoc. xv. and
16.

Divine Art, and surprizing contrivance in the Composition of this Book of all other. For when the Contents of the Seal'd Book had been brought down by this Inspir'd Penman through the six first Seals, and the six first Trumpets of the seventh Seal; and when One would most naturally have expected the founding of the seventh Trumpet, with the account of its Vials successively, as the Order of the *Sealed Book* did certainly require; all this is most wisely suspended for a while. And a mighty Angel comes, and after he has assur'd us of the certainty of the succession of the seventh Trumpet, and that God would no longer than till that should begin, permit any other Monarchy in the World but that of his Son; and after, as it were by the by, he has hinted to us the coming of the seven Thunders, tho' without declaring what they included; after all this Preface, I say, a Mighty Angel introduces the other Systems of Visions contain'd in the *Open Codicil*; and as soon as he has brought down its famous Vision of the *Two Witnesses in Sackcloth*, to the same point of Time which the Seal'd Book ended with before; he connects them both together, and fixes them so most firmly, by assuring us that upon the great Earthquake on the ascent of the Witnesses, at the end of their 1260 years Sackcloth-condition, the *second Woe*, or sixth Trumpet *was* already *past*; and that the *third Woe* or seventh Trumpet *was* to *come quickly*: And now, and not till now, does the Angel of the seventh Trumpet blow; and bring on the effects of that Trumpet. And yet what is still very observable, Because this seventh Trumpet is here out of its place; In the *Open Codicil*, and not in the *Seal'd Book*, to which it belong'd; As soon as this Connexion of these two Books is sufficiently secur'd by the general founding of the seventh Trumpet, and its Summary Account; the Contents themselves of that Trumpet, which, as we have shewn, are the seven Vials, are delay'd till the rest of the *Open Codicil* is over; and then they are immediately introduc'd, and powr'd out in order, in that continu'd Series of the hitherto interrupt-ed System of the *Seal'd Book*, to which they belong; as 'tis easy to observe in the perusal of these Chapters. And indeed the *first part* of this Observation is the principal *joint*, or most eminent

eminent *hinge* on which the whole Order and Series of the Visions of the *Apocalypse* does depend: and which the incomparable Mr. *Niede* first took notice of, and thence was first able, *See Pag. 529, 530, 592, 697.* in great measure, rightly to state the Order of the Prophecies of this Book. And if he had been so happy as to have made the *other part* of the Observation above, *viz.* That as the *Sealed Book* was interrupted to bring the *Open Codicil* down to the same point of time; so when that was done sufficiently to connect the two Books together, the Particulars of the Seventh Trumpet were also suspended till the end of the *Open Codicil*; and then the *Sealed Book* proceeded with them: If, I say, that Great Man had observ'd this also; I believe a great part of my present labour had been prevented, and himself had been able alone to determin almost all the other difficulties about the Order of the Visions; and so would not near so often have fail'd of the Interpretation of them also, as, for want of it, he was forc'd to do. But to leave this digression, and proceed. The proof of the connexion of the end of the Sackcloth-condition of the Witnesses on their Ascension unto Heaven, or that which is connect'd therewith, the end of the Reign of Antichrist and its Contemporaries in the *Open Codicil*, with the End of the sixth, or rather just before the Beginning of the seventh Trumpet in the *Sealed Book*, is in these words. *And the Witnesses heard a great voice from Heaven, saying unto them, Come up hither: and they ascended up to Heaven in a cloud, and their enemies beheld them. And the same hour there was a great Earthquake, and the tenth part of the City fell: and in the Earthquake were slain names of men 7000; and the remnant were affrighted, and gave glory to the God of Heaven. The second Woe is past, and behold the third Woe cometh quickly. And the seventh Angel sounded, and there were great voices in Heaven, saying, The Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.* From which great joint of the two Sylltems of Prophecy, the Proposition before us is sufficiently plain, and the six first Seals, with the six first Trumpets of the seventh Seal, are certainly over *before* the End of the Reign of Antichrist; and the seventh Seal or seven Vials therein contain'd, are not to come till *after* the same time, in

*See Prop. 9.
prints.*

Apoc. xi. 12-15.

the first Ages of our Saviour's Kingdom. But since we have no other direct connexions between these two Books; we cannot join them together elsewhere, till in the Exposition we find other hints hereafter.

XVI.

The conclusion of the Tyranny or Reign of the Beast is before the beginning of the seventh Trumpet: But the End or Destruction of the Beast himself, not till the End of the same Trumpet, or the conclusion of the Vials. Or in other Words, the Fall of *Babylon*, the great Harlot that is carried by the Beast, is twofold; the first Partial, and the other Total: the first just before the Commencing, the second at the End of the seventh Trumpet, and at the first Resurrection.

This eminent distinction between the end of the *reign*, and of the *life* of the Beast; or between the *first* and the *second* Fall of *Babylon*: tho' perhaps not absolutely and formally deny'd, has not however been hitherto enough consider'd nor regarded by any; and therefore stands in need of a particular proof and enforcement in this place. And the Arguments for it are these following.

1. That Power of the Beast, which was to end at the Conclusion of his 42 months, was only the power of *making War against the Saints, and overcoming them*. The Original words are these in many, if not most of the Copies of the Greek Testament; *Και ἰδὼν αὐτὸν ἔκτισα πόλῃμοι ποιεῖσθαι μῆνας ποσάμηνες δώοι*; *Power was given to him to make war 42 months*. And that this is the true Reading, appears by the Repetition of almost the same words in the next Verse but one, as a particular Explication of these before us, which in all Copies are these: *Και ἰδὼν αὐτὸν πόλῃμοι ποιεῖσθαι μῆνας ἄλλων καὶ νικᾶσθαι αὐτούς*; and it was given unto him to make war with the Saints, and to overcome them. So that the End of these 42 Months, only puts a Period to the Reign

Apoc. xiiij. 5.

Verf. 7.

or prevailing Tyranny of the Beast; without the least hint of his utter *destruction* at the same time.

2. 'Tis to me evident, that the Fall of *Babylon* is twofold; because after the first Fall there comes an Angel, with earnest Exhortations to come out of her; and severe Denunciations of Judgments on such as should still hold Communion with her, and obey her; as we have distinctly seen under the 12th Proposition foregoing.

3. Nay farther, even after those Warnings and Denunciations, we find another large and full Prediction of her final Doom then future; as is also particularly visible in the same 12th Proposition just now mentioned.

4. The Great Mystery of God, and of Providence, which had been reveal'd to his Servants the Prophets, [*viz.* * That after the *time, times and an half* of the Antichristian Powers were once expir'd, God would destroy all the Idolatrous and Tyrannical Monarchies of the World; and then begin to take the Kingdom into his own hand,] is expressly fix'd to the *beginning* of the seventh Trumpet, or the Point of Time *before* any of its woful Judgments should happen; which Judgments yet were to be the very Means that should bring the Beast to his final destruction. This so necessary and remarkable an Observation has been almost wholly neglected, or unreasonably set aside by others hitherto, on account of their several prejudices to the contrary; but ought exactly to be observ'd by Interpreters. The words of the Text run thus in the Original,

Isa. ij. 1, &c.
Dan. ij. 34, 35.
44. & vij. 13.
14, 25, 26, 27.
& xij. 7.

Ἄλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἰδίου τοῦ Ἀγγέλου, ὅταν μὴδὲν ἐκλείψῃ, καὶ τὸ Ἀποκ. x. 7.

* Hæc est illa Consummatio mysteriis Dei per Prophetas evangelizati, quam sub septimæ Tubæ clangorem Angelus supra Cap. x. futuram prædixerat; quando nec Bestiæ Menses, nec Testium lugentium Dies, neque omnino aliquid de periodo *temporis temporum & dimidii temporis* supererit amplius, ver. 6, 7. Plane juxta quod Daniël prædictum fuit cap. 7. ver. 25, 26, 27. & ante de Dominatu Christi Oecumenico seu Regno sanctorum post eadem tempora, eundemque prorsus Judicii confessum futuro. Item quod cap. 12. vers. 7. ubi idem qui hic apud Joannem Angelus, eodem certe gestu, ritu, iisdemque fere (quod summe notandum est) jurisjurandi verbis asseverasse legitur, Finito demum intervallo illo *Temporis Temporum & dimidii Temporis, dispersionem populi sancti*; cumque ea simul novissimum illud mirabilem consummationem iri. Annon hæc sunt Tempora illa *Gentium*? Luc. 21. 34. Medi Clav. Part 2. Synchron. 5.

ἀρχὴ τὸ μυστήριον τῷ Θεῷ, ὡς ὑπαγγίλλεται τοῖς ἰαυτῷ λόγοις τῆς ὀψέτης.
But in the days of the Voice of the seventh Angel, when he shall begin to sound, or shall be ready to sound, The Mystery of God shall be finished, as he hath shewed to his servants the Prophets.
 Which words are of themselves too plain to admit any evasion; and shew directly, that as soon as the Tyranny of the Beast is over, or at the end of his 42 months of making war, which is coincident with the beginning of the seventh Trumpet, as we have shewn already, Christ's Kingdom is esteem'd to commence, long before the Beasts final destruction at the end of the same Trumpet, or conclusion of the Vials afterwards.

Apoc. xi. 13.

5. In the only place of the Apocalypse, where we seem to have any particular account of this *Fall of Babylon* under that name, it no way appears that it shall be total and final. The words are these; *And the same hour, when the Witnesses ascended up into Heaven, there was a great Earthquake, and the tenth part of the City fell; τὸ δέκατον τῆς πόλεως ἔπεσε.* the Tenth or last of the Kingdoms into which the Roman Empire was originally divided, and which arose the Tenth in order of time, and was probably to fall the Tenth or last in order of time also, fell: *and in the Earthquake were slain names of men 7000; and the remnant were affrighted, and gave glory to the God of Heaven.* I shall not here venture to interpret the particulars of this Prophecy, nor assign which Kingdom in special arose in the Tenth place, and so may be meant by the *tenth part of the City*; nor shall I here enquire what is denoted by the *7000 names of men* to be slain in this great Earthquake; but only observe, what is abundantly sufficient to my present purpose, that this is a description of such a *Fall of Babylon* * only as is accompanied

* Porro ne id forte cuiquam scrupulum injiciat, quod ea quæ in textu referuntur de Bestiæ consternatione, de ruina Urbis, strageque hominum à Terræ motu facta minime videntur de omnimoda Bestiæ abolitione intelligi debere; aio neque hoc ad eum, de quo egimus, Synchronismum postulari; sed ut accipiantur saltem de tempore Potestatis & Regni finiendi, quod mensibus XLII. determinatur; quosque, dato Bestiæ & Testium Synchronismo, simul cum Testium Diebus exire necesse est. Quod vero adhuc aliquantisper supererit Bestiæ, id adeo (ut hinc colligi datur) dissimili à priori specie futurum est, ut eodem censu non sit habendum; sed & haud ita multo post sub septima Tuba delendum & abolendum penitus, *Fallis regni hujus mundi Domini nostri & Christi ejus.* Medi Clav. Part 2. Synchron. 1.

with

with the slaughter of 7000 names of Men, and with the affrightment of the remainder, and their giving Glory to God thereupon ; but not of its *total and concluding destruction*, which is describ'd in a much more solemn and glorious manner, and accompanied with the Consummation of the present Period of the World. Apoc. xviii.

6. Besides all this, we have already seen, under the eighth Proposition foregoing, that the Beast is so far from being utterly destroy'd at the beginning of the seventh Trumpet, that there then remain all the seven Vials to be powred out upon him, before such his final perdition ; and if we look into the Vials themselves, we shall see that 'tis the last Vial alone that destroys the *Beast and the false Prophet* with him for ever. In short, As the Plagues of the six former Trumpets break his absolute *dominion*, and put an end to his *Persecution and Tyranny* ; so the seventh or last Trumpet, with its Vials, appears to be design'd to destroy all that *remains* of him, and of his Authority afterwards : and so must of necessity suppose some part of that Power and Authority remaining at the same time. See Apoc. xvj. 13. & xix. 20.

Scholium. It must here be confess'd and observ'd, that this Interval between the first and second Fall of *Babylon* ; or between the end of the *Reign*, and of the *Life* of the Beast, was not so particularly reveal'd to *Daniel*, but that Men might easily still imagin from the words there, that as soon as ever the Little Horn [whose Duration and State are in general parallel with those of the Beast, especially at their conclusion,] had passed his *Time, Times, and a part of Time, the Judgment should sit, and the Books be opened* for the General Judgment. But now we have a more distinct and explicit Revelation of the particulars by *St. John* in the Apocalypse, we may easily observe its agreement in this point with the Words in *Daniel* also. For as at the End of the *Time, Times, and a part*, of the Power of the domineering Horn, 'tis said that *the Ancients of Days came, and Judgment was given to the Saints of the most High, and the time came that the Saints possess'd the Kingdom* ; agreeably to our present stating of the Commencement of Christ's Kingdom just after the end of the 42 Months of the Beasts Tyranny ; So is Dan. vij. 21, 22.

- Verf. 16. it said of the same, and of the succeeding time, *The Judgment shall sit; and they shall take away the Little Horn's dominion, to consume, and to destroy it unto the end*: Fairly implying a lea-
 surely and gradual consumption of it from that time of the Saints beginning to reign, till its utter destruction at the last; according as the more clear discoveries in the Revelation have oblig'd us to state this matter in the present Proposition. If it be here alledg'd, as it is by Dr. Cressener, that the Beast's
 Apoc. xvj. 13. Power of *making war against the Saints*, with the Kings his Con-
 14. & xix. 19. federates, continued till just before his last Destruction, and so could not be at an end sooner; The Answer is obvious, that 'tis a very different thing to have a constant power of *making*
 Apoc. xiiij. 5, 7. *war against the Saints, and prevailing against them*, which I affirm to be over before; and a single Attempt of waging War against Christ himself, when 'tis a *fruitless* one, and only to his and his Comrade's utter destruction for ever; which is the plain case in the Texts here referr'd to; as any one may easily observe upon the comparison. And agreeably to our deferring the last final Destruction of the Beast and false Prophet till the first Resurrection or Judgment from the Apocalypse, do both
 Verf. 9, 10, 11. Daniel and St. Paul speak of the same thing: *I beheld, says Daniel, till the Thrones were set, and the Ancient of Days did sit:—the Judgment was set, and the Books were opened; I beheld then, because of the voice of the great words which the Horn spake; I beheld even till the Beast was slain, and his Body destroy'd, and given to the burning flame.* And, says St. Paul, *The Lord shall consume him, i. e. The Man of Sin or Second Beast with the spirit or breath of his mouth, and shall destroy him with the brightness of his coming.*

XVII.

- Apoc. x. 3, 4. The Seven Thunders seem to be so many remarkable Warnings or Acclamations or Revelations, either between the end of the sixth and beginning of the seventh Trumpet, or rather included in the seventh Vial, as that is in the seventh Trumpet. But they being forbidden to be written by
 St. John

St. *John*, ought not to be presumptuously determin'd by us, till the Event explains them.

That the Seven Thunders belong to the Interval between the end of the sixth and beginning of the seventh Trumpet, is suppos'd by Mr. *Mede* from their place in the Series of the *Sealed-Book-Prophecy*. For the sixth appears to be certainly over at the end of the ninth Chapter; and the seven Thunders come on in the beginning of the tenth; and yet the Angel, *after the seven Thunders are over*, as is commonly suppos'd, *Verf. 7.* assures us that the seventh Trumpet is not then begun. Pag. 732.

But the Reasons which induce me to believe that the Seven Thunders do rather belong to the Seventh Vial, are these:

1. The Regular Method and Harmony of the rest of the Parts of this *Sealed Book* do persuade us thus to place the Thunders. For since, as we have seen, the Seventh Seal contain'd the Seven Trumpets; and the Seventh Trumpet contain'd the Seven Vials; it will be most natural and uniform to suppose, that the Seventh Vial does in like manner contain the Seven Thunders also.

2. The Introduction of them in the *Apocalypse*, by way of Appendage to the *Sixth Trumpet*, and, as is somewhat probable, not *before*, but *after* the general intimation of the *Seventh* also, agrees well enough to this Hypothesis. When the sixth Trumpet is over, we find a glorious Angel, about to introduce the *Βαλυσάδων*, crying first with a loud voice, as when a Lion roareth [which looks just like that *Great Voice from Heaven* by which the Seventh Vial is begun] *i. e.* probably, Using that solemn Oath mention'd just afterwards, relating to the Certainty of the Seventh Trumpet's succeeding the Sixth in its due Order, and to its general Effect the Settlement of Christ's Kingdom. And *ἐν τῇ ᾠῃ*, either *while he so cried*; or rather, as we render it, *when he had cried, seven Thunders uttered their Voices*. If therefore the Seven Thunders were not deliver'd till after this mention of the Seventh Trumpet, it will agree well with our present Conjecture, that they belong rather to the Seventh Trumpet than the Sixth; and indeed rather to the Conclusion of it, or to the last Vial also. And this is hence confirm'd, that if it

was

was otherwise, and if the *Voice, as of a Lion roaring*, was utter'd at the very same time with the Voices of the Seven Thunders, it must sure have hinder'd St. John from hearing of them so distinctly, as we find by what follows he certainly did. So that probably the Thunders were introduc'd *after* the mention of the Seventh Trumpet; and therefore probably belong to its Conclusion, or the last Vial.

Exod. ix. 13-35.
Apoc. xi. 19.
& xvj. 18.

3. The Seventh Vial, besides other Remarkables, chiefly taken from the Seventh of the Plagues of *Egypt*, has also within it, agreeably to that Plague, *seven Thunders*, as we find both in its general intimation, and particular description also. And this is the more to be observ'd, because this Seventh Vial is, I think, the only particular Plague or Judgment in this Book which has any Thunders mention'd in it. Now then, since we find in general that *Thunders*, in the Plural, are certainly included in the Seventh Vial, and in no other distinct Plague or Judgment in this Book; and since we elsewhere find a particular mention of *Seven Thunders*, without any clear hint where they ought to be plac'd; it is certainly not improper to suppose that they belong to the same Vial, and are no other than those Seven particular Thunders which in general are mention'd as included therein. And this seems to me the proper Connection between these Thunders, and that Vial to which they appertain.

Apoc. xix. 6.

4. This is also mightily confirm'd by a parallel place, tho' not under the last Vial, yet contemporary therewith, where at that point of time belonging to this Vial, or the destruction of *Babylon*, St. John Heard as it were the voice of a great multitude, and as the voice of many waters, and as *ὡς φωνὴ ἑπτὰ θύων*, as the voice of mighty Thunders saying Alleluia; For the Lord God Omnipotent Reigneth; what should the voice of these mighty Thunders be but that of the 7 famous Thunders we are now upon? And if so, it may further deserve by the way to be consider'd whether these Seven Thunders, which are more emphatically refer'd to here in the State of the Undeild than in the seventh Vial it self, ought not to be esteem'd of a somewhat different Nature from the Judgment of the Vial, which is compleat without them; and indeed whether they be not rather

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Eucharistical or Prophetical than Judicial. Especially since not only the parallel Event in *Joshua*, as we shall see presently, was a joyful *Acclamation* of the People; but principally since in this very place they are describ'd as saying, and that in the Hebrew Language, *Aleluia*, because the Lord God Omnipotent reigneth.

5. Which is also confirm'd by the likeness of the expressions us'd in *Exodus*, and in all these cases in the Revelation. In *Exodus* we find the Thunders call'd *Voices*, or *Voices of God*. *Exod. ix. 23, 28.* Under the Seventh Vial we find mention not only of *Thunders*, and their attendants, *Lightenings*, but of *Voices* also. *Apoc. xi. 19. & xv. 18.* *Καὶ ἰσχυροὶ φωναὶ ἐβόηται, καὶ ἀστραπαὶ.* And when the *Mighty Thunders* are mention'd, it is their *Voice* which is particularly taken notice of. Accordingly when the *Seven Thunders* are brought in, they are introduc'd not alone, but *uttering their Voices* also; *Chap. x. 3, 4.* *Ἐλάλησαν αἱ ἐπὶ τῶν βροχῶν τὰς ἰσχυρὰς φωνάς.* All which agrees very well with the other expressions before-mentioned.

6. This Hypothesis agrees particularly with the Nature and Place of the Seventh Vial, which was *poured into the Air*; *Apoc. xv. 17.* and therefore might naturally produce Thunders, with their Concomitants; which are the most remarkable of all the usual Effects or *Phænomena* which proceed from that Region.

7. Lastly, This corresponds very well with that remarkable History in *Joshua*, to which, as we have before observ'd, the Prophecy of the Seven Trumpets, with the Vials of the last of them, does directly refer. For as there the Seventh days work was peculiar and Sevenfold, as the Seventh Trumpet was peculiar, and to contain Seven Vials: So was the *last part* of the Seventh days work, belonging to the Seventh Vial, peculiar also: For then only were the Priests to *make a long blast with the Rams horns*, or *Trumpets of Jubilee*; and then only the People were to *shout with a great shout*, till the Walls of *Jericho* fell down flat before them. Which long Blast with the Seven Trumpets, and mighty Shout of the People, seem to me correspondent to these Seven last Thunders, with their Voices; and as they were just previous to the Fall of the City *Jericho*, the principal Obstacle to the *Jews* passage into the Land of *Canaan*; so are these also to be just previous to the Fall of the Great

Great City, or Mystical Babylon, the principal Obstacle to the same *Jews* Conversion to the Christian Faith, and to the Commencing of that *Millennium* of which the Land of *Canaan* was a Type under the Old Testament.

But as to any Guesses or Expositions of Learned Men of these seven Thunders, before the time of their completion, I cannot but wonder at them. When God seems on purpose to hide the Contents of these seven Thunders from us till then, to think our selves capable of finding them out by our own abilities, seems to me not a little foolish and presumptuous. The words of St. *John* are these, *And the Angel cried with a loud voice as when a Lion roareth; and when he had cried, seven Thunders uttered their voices; and when the seven Thunders had uttered their voices, I was about to write; and I heard a voice from Heaven, saying unto me, Seal up those things which the seven Thunders uttered, and write them not.* Upon which words the Judicious Mr. *Mede* says excellently. *Erunt forte septem Tonitrua Oracula totidem—sed ignoranda omnino rei; nec nisi suis temporibus percipienda: Quod innuit Joanni, voces Tonitruum scripturo, cælitus facta Prohibitio; Obligna quæ locuta sunt septem Tonitrua, & ne ea scribas. Frustra igitur nos inquirendo erimus quæ Deus occulta esse voluit, & suis temporibus reservanda.* In this place sure, if in any, God's own Admonition ought to take place; *Secret things belong to the Lord:* and accordingly ought not, till the time of their completion, to be too boldly enquired into, or determined by us. At which Period, and not before, it will become us to expect and look about for the completion and understanding of these Thunders. For as they were design'd not to be known till their fulfilling; so, no doubt, it was design'd they should then be observ'd: tho' not so much perhaps for their own sakes, as for the sake of that greater and more concerning *Epocha* which they warn us of, as next to succeed; viz. either the first commencing of Christ's Kingdom upon the conclusion of that of the Ten Antichristian Powers, at the beginning of the Seventh Trumpet; or rather the Conversion of the *Jews*, and Intire Advancement of Christ's Kingdom in the *Millennium*, after the Seventh Vial.

XVIII.

That Happy and Glorious State of the Church Apoc. xx. & xxj. & xxij. which concludes the Revelation, and is sometimes describ'd as the Marriage of the Lamb; or the New *Jerusalem*; sometimes as the Thousand Years, wherein Satan is Bound; and wherein the Saints Live and Reign with *Christ* upon Earth, belongs to one and the same Period, which is still Future; and immediately succeeds the Events contain'd in the *Sealed Book*, and in the *Open Codicil*, taking up the entire space from thence to the second Resurrection, or till the General Judgment, and Consummation of all Things.

That the *Sealed Book* does not directly contain more than the Events of the Scals, which are terminated at the end of the Vials, seems to me evident, both from the nature of the thing it self, and from a visible Period in the *Apocalypse* at this point of Time also. For as soon as the final Ruin of *Babylon* is over in the 18th Chapter, and Hymns of Praise are sung to God for his Just Judgments upon her, with a short hint, by the by, of the Preparation for the Marriage of the Lamb, in the beginning of the 19th Chapter; The Angel, says St. John, as if all his present Business were over, saith unto me, *These are the true sayings of God. And I fell at his feet to worship him: and he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the Testimony of Jesus: worship God: For the Testimony of Jesus is the Spirit of Prophecy.* Which is just such a Conclusion as we meet with afterward at the end of the Appendix, and so of the whole *Apoc. xix. 9.* Prophecy; and therefore appears to be a Conclusion of the *Sealed Book*, 10. That the *Open Codicil* reaches no farther than the *Sealed Book* is plain, (1.) By its general Nature and Geni-
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us;

us; which is that, not of a *separate Treatise*, or *Book*, but of an *additional Codicil*. (2.) By the common Period of that double Prophecy; which runs equally through both the Books from the beginning of the Trumpets till the end of the Vials, and the universal Destruction of the Enemies of Christ at that time. (3.) By the View of its Contents; which reach no farther than that Destruction in any of its Visions. Only it must be observ'd that I also take in the latter part of the 19th Chap. into the Sealed Book, as being no other than a *Clausula*, or Summary Recapitulation of the Sealed Book, and the success of its Judgments: introducing Christ in the same manner, but more Gloriously *riding on a white horse* to the last great Battel of *Harmageddon*, as the first Seal introduc'd him also *riding on a white horse, conquering and to conquer*; and so at last connecting and conjoining together the beginning and ending of the Seal'd Book; assuring us thereby what was its main design, namely an account of the several steps by which Christ would advance his Authority, and at the conclusion would Triumph over all his remaining Enemies in the *last Vial*. And as the *Open Codicil* has at its Conclusion an exactly parallel *Clausula* or *Period*; I take that also into that *Open Codicil*; and observe that there it *intirely ends*, without the least hint of the succeeding Glorious State of the Church. It being indeed no other than an *Additional Codicil* relating wholly to the *Sealed Book it self*, without any concern with its *Appendix* at all, or those Glorious things foretold in it. These things being thus promis'd, I come to the present Proposition, and Assert that the *New Jerusalem*, or the Marriage of the Lamb; and the Binding of Satan, while the Saints Live and Reign with Christ a 1000 years, belong to one and the same State of the Church; and are either the very same thing, or at least Contemporary to each other; and as they immediately succeed the *Seal'd Book* and *Open Codicil* so do they continue for a 1000 years, from the first to the second Resurrection.

That the *Holy City* the *New Jerusalem*, and the *Marriage of the Lamb* are, as it were, the same thing, is evident in the very description of the former; which is expressly said to *descend from God out of Heaven prepared as a Bride*

Apoc. xix. 11
—21.

Apoc. vj. 2.

Apoc. xiv 14—
20.

Apoc. xxj. 2.

Bride adorned for her Husband. And if we but a little consider what Nation is meant in Scripture, by the *Wife of the Lamb*, we shall not be able to deny that the *New Jerusalem* must belong to the same State. But that this State is the same with that of the *Binding of Satan*, and of the *Reign of the Saints* for a 1000 years, after the *first Resurrection*; or at least Contemporary with it, is thus prov'd :

1. At the Destruction of *Babylon* we are directly told that the *Marriage of the Lamb is come*, and that her *Wife hath made* *her self ready*. And after the *Destruction of the two Beasts*, which is Contemporary with *Babylon's Destruction*, or rather the same thing, immediately follows the *Binding of Satan*, and the beginning of the *Millennium*: so that these two States plainly begin together.

Apoc. xix. 7.

Apoc. xix. & xx.

2. Upon the *loosing of Gog and Magog* after the end of the *Millennium*, they immediately *encompass*, or *besiege the Camp of the Saints*, and the *beloved City*, i. e. the *New Jerusalem*, till fire descends out of Heaven from God and devours them. So that these two States end together also; and therefore upon the whole, are intirely Contemporary.

Apoc. xx. 9.

That these two States immediately succeed the Seal'd Book, and Open Codicil, or are to begin just after the Destruction of *Babylon*, and of the two Beasts, appears because,

1. These Contemporary States follow those beforemention'd immediately, as we have seen, in the Order of the Narration of St. *John*; and therefore, since no other Characters perswade the contrary, are to be suppos'd to follow in the Order of the Event also.

Apoc. xix. & xx.

2. These Contemporary States could not come sooner than this Destruction of *Babylon*, and of the two Beasts; because *Satan*, or the *Great Dragon* was till now so far from being intirely Bound, or Chain'd up from *deceiving the Nations*, as he was to be during the *Millennium*, that He it was who gave to the *first Beast his Power, and his Seat, and that great Authority*, by which the World was so long Enslav'd and Deceiv'd and Impos'd upon. And during the same Interval it was that God sent upon Men that *Efficacy of Error* or Deceit, *ἡ ἐκταρατικὴ δύναμις* which was to continue during that whole Interval.

Apoc. xx. 3.

Chap. xii. 2.

2 Thes. ij. 11.

3. These Contemporary States could not come *later* than we have assign'd, because the *Second Resurrection*, the *General Judgment*, and the *Consummation of all things* are then come; and so put an intire Period to this Prophecy, and to the present Ages of the World at the same time. So that upon the whole, since these States can neither come *sooner* nor *later* than is here asserted, they must belong to this Time, that is, to the Interval after the Destruction of *Babylon*, and of the two Beasts; from the first to the second Resurrection.

Apoc. xx. 11,
12.

But because these Glorious States whereof the Scripture speaks so often, and so magnificently, are wholly future, and therefore beyond the proper bounds of our present Enquiry, I shall content my self with these short Hints, and wave any farther more particular Discourse about them; and so leave the more full Explication of these Prophecies of things so remote from our times, to those whom God shall hereafter stir up to enquire into them, and explain them.

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RESURRECTIO PRIMA, NUPTIÆ AGNI, ET BEATUM JUSTORUM MILLENNIUM.

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A N
E S S A Y
O N T H E
Revelation of Saint *John.*

P A R T II.

O R,

A short View of the Prophecies contain'd in the

SEALED BOOK.

HAVING already laid down and establish'd the principal Foundations necessary to be known, before we can at all understand the particular Prophecies of this Book; and having withal settl'd the Order and Series of all its Visions from Characters fetch'd only from the Book it self, or from the parallel Book of *Daniel*, without any dependance on particular Hypotheses and Applications; (which indeed ought not to be at all allow'd any place there;) I am prepar'd to attempt a *Short View* of the Visions and Prophecies themselves. But before I proceed, the Reader must give me leave to say somewhat more about that *grand Rule of Interpretation* just now hinted, which is of so great Importance to the right understanding of this Book; and the Neglect whereof I look upon to have been the general occasion of almost all the Errors of Expositors one way or other: I mean, That the Order of all the Visions is to be wholly taken from intrinsic Characters in the Book it self, and not at all to be conform'd to any particular

Mede p. 536.
& 683.

Preface.

particular Hypotheses or Explications: and that from such an Order first establish'd, all the certainty and evidence of future Applications is to be deriv'd: and without such Order so establish'd, all Expositions must be precarious and uncertain, and only depend on the Fancy and Imagination of every Commentator. This was the Great Mr. Mede's settl'd and constant Judgment in this Matter: and his Attempt being built on this Method, had such vast and unexpected success, that the Body of the Protestant Churches have generally declar'd themselves satisfy'd in the greatest part of his *Foundations*, laid down in his *Clavis Apocalyptica*; and in the greatest part of his *Superstructure*, or Interpretations also, contain'd in his *Commentationes Apocalypticae*, and other more occasional Papers thereto relating. And tho' I care not to use Monsieur *Jurieu's* words, as if Mr. Mede were a Man Inspir'd for the Interpretation of the Prophecies; yet I can add with him that *his Works of this kind have ever charm'd me*; and that *I can find nothing like them in all the other Expositors*. And I take the true Reason to be (besides his extraordinary Judgment in the Scripture in general, his Impartiality, and the extraordinary Blessing of God upon his Labours) that he laid the Foundation right by the exact observance of this Method, as far as possibly he could; and that he would not venture a particular Application of any Visions, till by the demonstration of his *Synchronisms* he had fix'd the Order and Series of them all beforehand. And it is to be lamented that his example has never since been rightly follow'd by any. The Learned Dr. *Henry Moor*, and Monsieur *Jurieu* generally follow Mr. Mede, and so are certainly some of our best Commentators on this Book. But where Mr. Mede had fail'd, they generally fail also: and where they advance some new Assertions of their own, they are generally built on some *Interpretations* of their own, contrary to the true Order of the Visions: As where the former fixes the beginning of the Vials to the Protestant Reformation; and makes that the rising of the Witnesses; wholly without direction from the Book it self; nay contrary to its certain Order and Coherence. In part of which the Learned, and otherwise Judicious Dr. *Cressener* has erred with him also; and on the same occasion;

I mean

I mean by suffering a particular Interpretation to determin the Order of the Visions, even where he owns the Concinnity and Exactness of the Prophecy it self dissuaded him from it, as we have seen already. Nay, what is particularly observable in Dr. Cressener is, that he builds a great part of his Conclusions on this *Postulatum*, that the Rise of the Beast was before the year 620. without any proof that I find offer'd for the same at all. Whereas not one such Interpretation as that is, ought ever to be taken for granted by any Expositor; but prov'd from the Series of the Visions establish'd from the Book it self alone, and some certain Characters of the Time of the Rise of the Beast therein mention'd. It being certainly very easy to suppose that in a Book so lately in a manner *begun* to be understood, all Interpreters may have fail'd in the date of the Reign of Antichrist, as well as He supposes they have mistaken in other things. I have ever therefore been intirely of Mr. Mede's Opinion, and without regarding any Expositions whatsoever, I have endeavour'd to search into, and I think have found the Order and Series of all the Visions in the *Apocalypse*, from sufficient Characters in the Visions themselves. And now, and not till now do look upon my self prepar'd to attempt a *short View of the Prophecies themselves*, and their general Applications to the Histories of the past Ages. And if it should be my good Fortune to give the World better Satisfaction in any of the Points still left obscure by Mr. Mede, than others have been able to do; I must, under the Providence of God, ascribe it to my perfect reliance on the intrinsic Characters of the Book it self, for the intire Order of the Visions; and on my Endeavour after the Observance of the Letter of the Text every where in my Applications, without any fondness for darling Hypotheses first fix'd upon, or any *Studium Partium*, any Prejudice or Biass for this or that Party or Opinion among Protestants, any farther than I find ground for the same from the Holy Scriptures, and the most Ancient Writers of the Christian Church. But before I proceed to the particulars, the Reader is to be inform'd that I do not pretend to write an intire *Commentary* or *Critical Exposition* on this Book: I do not think my self capable of doing that with any success: but I only intend to comply with the Title, and to

write

*Judgments on
the Roman
Church P. 3.*

write in way of *Essay*, or *Short View* of the several Visions; and to give such a *Specimen* of their Application to the several Circumstances of the *Roman Empire*, and of the *Christian Church* contain'd therein, as will pretty well satisfy most Readers; and render an *Exact* and *Critical Exposition* of the whole very obvious, and easy to those whose Studies and Genius fit them for such an Undertaking.

In order then to the better understanding of the rest of the parts of this Book, I shall first take the Assistance of that admirable Exposition of some of its principal Branches which the Good Providence of God has afforded us in the Book, it self, by the Ministry of his Angel; without which perhaps the several Prophecies of this Book had never on good Grounds been understood by us.

The Angel's EXPOSITION.

Apoc. Chap.
xvii.
See Mr. Gar-
rett's Discourse
concerning An-
tichrist. part 1.

AND there came one of the seven Angels, which had the seven vials, and talked with me, saying unto me, Come hither, I will shew unto thee the judgment of the great whore, that sitteth upon many waters;

2. With whom the Kings of the earth have committed fornication, and the Inhabitants of the earth have been made drunk with the wine of her fornication.

3. So he carryed me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads, and ten horns.

4. And the woman was arrayed in purple, and scarlet colour, and decked with gold, and precious stones, and pearls; having a golden cup in her hand, full of abominations, and filthiness of her fornication.

5. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7. And

7. *And the Angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the Woman, and of the beast that carryeth her; which hath the seven heads and ten horns.*

8. *The beast which thou sawest was, and is not, and shall ascend out of the sea or abyſſe, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is.*

9. *And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.*

10. *And they are seven Kings: five are fallen, and one is, and the other is not yet come: and when he cometh, he must continue a short space.*

11. *And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.*

12. *And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.*

13. *These have one mind, and shall give their power and strength unto the Beast.*

14. *These shall make war with the lamb, and the lamb shall overcome them: for he is Lord of lords and King of kings: and they that are with him are called, and chosen, and faithful.*

15. *And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.*

16. *And the ten horns which thou sawest upon the beast, shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.*

17. *For God hath put in their hearts to fulfil his will, and to agree, and give their kingdoms unto the beast, untill the words of God shall be fulfilled.*

18. *And the woman which thou sawest, is that great city, which reigneth over the kings of the Earth.*

Having thus set down the Angel's Exposition at large, I shall endeavour to unfold its meaning under the following Propositions or Observations.

Dr. More's Syn-
opsis Propheti-
ca, p. 261. &c.
Dr. Cressener's
Demonstrati-
on p. 44. &c.
& 82: &c.

I. "The Beast with seven heads and ten horns, mention'd in this Exposition, is the same Beast that was before describ'd in the 13th Chapter, and in Daniel, i. c. The Roman Empire; And "Babylon, that great Harlot that rides upon the Beast, or Rules over that Empire, is † the City of Rome. The former part of this Observation is so clear from a Comparison of their several descriptions, and from the nature of this Chapter (which is not a new Vision, but an Explication of a former;) that I shall choose rather to take it for granted, or refer the Reader to Dr. More and Dr. Cressener, who have prov'd it beyond rational Contradiction, than enlarge upon it in this Essay. Those who are resolv'd to make as many such Beasts with the same seven heads and ten horns, as they shall have occasion for in their own Hypotheses; and can deny these to be the same Beast; seem to me prejudic'd enough to evade all the Arguments in the World: and therefore I shall not concern my self with them in these matters. But as to the latter part of the Obser-

† Certissimum est nomine Babylonis Romam Urbem significari. Baron ad Annum 45.

Johannes in Apocalypsi passim Romam vocat Babylonem: — Et aperte colligitur ex Cap. 17. Apocalypseas. Bellarm. de Rom. Pontif. L. 3. Cap. 13.

Romæ conveniunt aptissime omnia quæ de Babylone dicuntur in hoc libro: — atque illud imprimis quod alii convenire non potest Apoc. 14. 9. — Si ergo omnia jungamus quæ de Babylone dicuntur planius eam esse Romam intelligemus: — Nam et si quedam ex singulis vel in congregationem malorum, vel in aliam urbem convenire possent; omnia profecto nisi in Romam non conveniunt. Ribera in Cap. 14. Apoc. 30. 31.

Et non potuit manifestius Romam Urbem veluti digito monstrare. Malvenda de Antichristo, pag. 184. in Cap. 17. & 18.

Roma à Joanne vocatur Babylon, quia Babylon fuit figura Romæ; quibus verbis aperte designat Romam. Lessius de Antichristo.

Dico ergo, Babylon hic est Roma. Hoc enim nulli alteri nisi soli Romæ competit. Cornel. à Lapide in Cap. 17. Apoc. v. 2. & 9.

Perpicue enim asserit septem Bestiæ capita esse septem Romæ montes. — Reliquis ergo expositionibus rejectis illa debet esse certa quæ docet Romam sub Babylonis nomine significari. Alenar in Apoc. Cap. 13. Sect. 5. & in Cap. 7. Disput. 1.

Quare existimamus nomine Babylonis Romam Urbem significari in hoc Apocalypseas opere. — Nam quod Roma Babylonis nomine censeat perpicuum est. — Et vere Romam Joannes clarissimis argumentis videtur iudicasse. Viega. In Cap. 17. Apocalypsi. Sect. 3.

vation,

vation, viz. That the *Woman*, or great *Where* that *rides upon the Beast* is the *City of Rome*, 'tis so easily prov'd, is of such great importance, and may be dispatch'd in so few words also, that it ought not to be omitted. And first *Babylon the great*, *the Mother of Harlots, and Abominations of the Earth*, as she is here stild, is that *City which sitteth upon seven Mountains*, in the express words of the Angel: *The seven heads of the Beast are seven mountains, upon which the woman sitteth*. Which in the days of St. John was as † clear, and known a description of the *City of Rome*, as *That great City of England which is situate on the River Thames*, would be of *London* at this day.

Apoc. xvij. 5.

Ver. 9.

And then *secondly*, lest any should possibly evade or mistake such an illustrious Character, the Angel adds another more plain, if possible, than the former: *The woman which thou sawest, is that great city which reigneth over the kings of the earth*: than which nothing could be plainer, or more unquestionable of this nature in the World: and therefore justly supersedes any farther Descriptions or Arguments in the present case: especially since even *Grotius* himself, who was so very unwilling to believe it, is forc'd to own, upon the place, that "there could not have been given more illustrious marks of the *City of Rome*, than those made use of by the Angel here.

Ver. 18.

Scholium. It must here be observ'd that when we have such frequent mention of *Babylon*, of *Babylon the Great*, or of the *Great City*, or of the *Great and Broad City*, alone, without the name *Babylon* added to it, we must thereby so understand the *City of Rome*, as to remember 'tis consider'd as the *Head*,

See Dr. Cresser's Judgements, p. 84, 85. & Jurieu, p. 262. &c.

† Dies septimontium nominatus, ab his septem montibus in quibus sita Urbs est. Varro lib. 4. de L. L.

Septemque una sibi muro circumdedit arces. Virgil. Georg. l. 2. & Æneid. l. 6.

Diis, quibus septem placuere colles Dicere carmen. Horat. Carm. Secular. Sed quæ de septem totum circumspicis orbem

Montibus, Imperii Roma, Deumque Locus. Ovid. Fast. l. 1. & De Trist. lib. 3. Eleg. 4.

Dumque suis victrix septem de montibus orbem

Prospiciet domitum Martia Roma, legat. Trist. l. 3. Eleg. 7.

Septem Urbs alta jugis, toti quæ præsidet orbi. Propertius.

or Metropolis of the Empire; and under that Expression suppose its whole Dominion or Jurisdiction; *i. e.* at least the Empire of the *Latines*, or the *Western Empire*, to be included. Because, (1.) This gives the best account why this City is still call'd the *Great City*, and *Babylon the Great*, and the *Great and Broad City* in this Prophecy: tho' in some Periods of it many Cities have exceeded it in extent and number of Inhabitants: *viz.* because it includes a vast Jurisdiction, and is consider'd as the Head of the fourth Monarchy; which Empire therefore is not excluded, when its Head, or Metropolis is express'd. And this is *Grotius's* own Paraphrase, "*Mulier est Roma; sed Notandum cum Urbe simul notari Imperium Urbis.*" (2.) This is the Stile of the Old Prophets, Under the Principal and Royal City to include the Empire belonging thereto; and particularly concerning the Old and Literal *Babylon*, from whence *St. John* borrows that Name for the City of *Rome*. For thereby the *Babylonian Empire* is design'd, or at least, is therein included; as I think all Commentators do allow. (3.) The expressions in the *Apocalypse* about *Babylon* do imply and suppose this Signification; and are not otherwise accountable: As where 'tis said, that in this *Babylon* was found the blood of Prophets and of Saints, and of all that were slain upon the earth. Where the two Witnesses dead bodies are said to ly in this *Great and Broad City*: and they of the People, and Kindred, and Tongues, and Nations, see them there three days and half. And where the first Fall of the Antichristian Beast is express'd by the fall of the tenth part of this City. All which Expressions are easy and accountable in our Notion, that it includes the Empire thereto belonging. But if the *City*, the *Great City*, *Babylon the Great*, and the like Phrases signify nothing beyond the Walls of *Rome*; nor at all relate to the Jurisdiction and Provinces thereto belonging, I know not what tolerable Interpretation can be put upon them. (4.) There is not wanting a special Reason from History for this extent of the Name of the City of *Rome*, as to the latter Ages of it. For as *Grotius* himself assures us, By the Decree of *Antoninus* the Roman Emperor, All within the Bounds of the Roman Empire were made Citizens of *Rome*; which gives a very particular account of

Apoc. xj. 8. &
xvj. 19. &
xvij. 1, 5, 18.
& xvij. 2, 10,
16, 18, 19, 21.

In Apoc. xvij.

Isa. xlvij. Jer.
L. & Lj.

Apoc. xvij. 24.

& xj. 8, 9.

Ver. 13.

De jure Belli.
L. 2. C. 9.
Art 11.

of the justness of these Phrases in our large acceptation of them as to the *Roman* Empire, above that of any other Empire whatsoever. But it is here to be particularly noted that as *Babylon* cannot denote the Compass of the *Roman* Jurisdiction separately from the City of *Rome*; but only under that, when conjoin'd, the other is taken in; so by that Jurisdiction, or Compass of the Empire of *Rome*, the *Latin*, or *Western* Empire may alone be understood ever since the *Greek*, or *Eastern* Empire own'd another Head, or Metropolis, I mean *Constantinople*.

II. "*This Beast with seven Heads and ten Horns*, is the *Roman* Empire, not during its intireness at first; which is fully describ'd by the Prophet † *Joel*; as we have already with the *Chaldee* Paraphrast, *Abarbanel*, and others among the *Jews*; and with *St. Cyril*, and *St. Jerom* among the *Christians*, interpreted that Prophecy; but when it is divided into 10 Kingdoms, towards its conclusion. For (1.) This is the plain Import of *Daniel's* Description of this Empire, both in the Vision of the

Part 1. Schol.
1. Post Lem-
ma 2,

† *Erucam*, inquit *Hieronymus*, *Hebræi* *Assyrios* interpretantur. *Babylonios*, atque *Chaldeos*; qui de uno orbis climate procedentes tam decem tribuum, quam duarum, hoc est *Israelitici* populi cuncta vastarunt. Locustam autem *Medos* interpretantur, & *Persas*; qui subverso Imperio *Chaldezorum* *Judæos* habuere captivos. *Bruchum* *Macedonas*, & omnes *Alexandri* successores, maximeque Regem *Antiochum* cognomento *Epiphanem*, qui instar *Bruchi* sedit in *Judæa*, & omnes priorum Regum reliquias devoravit. Rubiginem referunt ad Imperium *Romanum*, qui quarti & ultimi in tantum oppressere *Judæos*, ut de suis finibus eos pellerent. — Hoc utrum quoque historice factum, necne sit, liquido affirmare non possumus. Neque enim Regum & *Paralipomenon* narrat historia: quod utique si fuisset nunquam scriptura racuisset. Tantum dicimus quod sub metaphora *Locustarum* *Hostium* describatur *Adventus*. *Hieronymo* fere assentitur *Cyrillus*; qui per has quatuor pestes *Salmanassarum*, *Nabuchodonozorum*, *Antiochum*, & *Romanos* intelligit. *Chaldeus* *Paraphrastes* in eundem fere sensum conspirat, dum hæc quatuor *Locustarum* species *Arbe*, *Jelek*, *Chasil*, & *Gazzam* *Joel* ij. 25. *Populos*, & *Linguas*, & *Imperia*, & *Regna* vindictæ interpretatur. *Abarbanel* quoque, *Hieronymum* secutus, hunc *Prophetam* venisse asserit, ut prophetaret de dominatione quatuor Imperiorum, *Babylonici*, scilicet, & *Persici*, & *Græci*, & *Romani*. Et a literali sensu usque adeo alienus est, ut de iis agens qui ad *Locustas* hæc referunt, in ipsa Præfatione exclamet, Absit a me ut hoc credam: Apud *Cl. Bochartum De Animal. Sac.* lib. iv. cap. iv. Videtis etiam *Joel* j. 2. & ij. 2. cum *Exod.* x. 14.

great

Dan. ij. 31.
&c.

Ver. 41, 42.

Ver. 40, &c.

Dan. vi. 7.

great Image; and in that other, of the same general nature, of the *four Beasts*: and that in each case in the Vision it self, and in its Interpretation also: And the almost bare view of the words of the Prophet will abundantly justify this Assertion. Thus in the first Vision says Daniel to Nebuchadnezzar, *Thou O king, sawest, and behold a great image: this great image, whose brightness was excellent, stood before thee: and the form thereof was terrible. The images head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron, and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay: and brake them to pieces.* Now 'tis plain, that the first State of the Roman Empire, represented by the *Leggs*, all intirely of *Iron*, has nothing like a division into ten at all; neither indeed has the first part of the latter State, represented by the *Feet*, any such division. But then the last part of the latter State, represented by the 10 Toes, here suppos'd as an essential part of the Feet; and afterward mention'd expressly, do evidently imply, that the division of the Empire into 10 Kingdoms, was to be the last Stage of it: and that alone which can be parallel'd with the Beast when it had 10 Horns, both in Daniel and St. John. Thus more fully in the Interpretation of this Vision afterward. *The fourth kingdom shall be strong as iron; [i. e. in its first State, represented by the Legs, which were wholly of that Metal:] and shall break in pieces, and subdue all things; [according to the nature of that Metal:] But the feet and toes shall be part of iron, and part of clay: and so the latter part of the kingdom shall be partly strong, and partly brittle.* Now here, since in this place we find a distinction between the Feet and the Toes; and since both of them are made part of Iron, and part of Clay; and so denominate a compound, or mix'd State of the Empire, after the first State of Iron was over; and since withal the 10 Toes are at the extremity of the Feet, they must denote the *very last* State of the Empire, not beginning till a considerable time after the compound, or mix'd State had obtain'd, and continuing till its final Conclusion and Destruction. Thus also in the second Vision: *After this, says Daniel, I saw in the night visions,*

ons, and behold a fourth beast, dreadful, and terrible, and strong exceedingly: and it had great iron teeth. It devoured, and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it: and it had ten horns. Then I would know the truth of the fourth beast; which Ver. 19. &c. was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet: and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them, until the ancient of days came, and judgment was given to the saints of the most high, and the time came that the saints possessed the kingdom. Where we see that the 10 Horns are last mention'd of every thing belonging to the Beast; and the account of those 10 Horns, and of the Little Horn relating to them, reaches to the conclusion of that Kingdom, and the coming of Christ to take the Kingdom into his own hand. Thus, lastly, in the Interpretation of this Vision, The fourth beast shall be the fourth kingdom upon earth, which Ver. 23. &c. shall be diverse from all kingdoms: and shall devour the whole earth; and shall tread it down, and break it in pieces. And the ten horns out of this kingdom, are ten kings that shall arise: and another shall arise after them: and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most high, and shall wear out the saints of the most high, and think to change times and laws; and they shall be given into his hand until a time, and times, and a division, or part of time. But the Judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. Where still we see that the 10 Horns belong to the last State of the Roman Monarchy; and that their Companion who arises soon after 'em, viz. The little Horn, continues with them till the Judgment sits, or, as it is before, till the Beast is slain, and his body destroyed, and given to the burning flame. Ver. 11. From all which concurring Evidence in this Book of Daniel, it is clear, that the 10 Horns are the last Sovereigns of the Roman Empire, and immediately

Apoē. xvij. 9.
&c.

Ver. 7. 11.

Ver. 12.

Ver. 16.

diately precede its final Destruction. And this, as well as the foregoing Proposition was so known, and agreed upon in the first Ages of Christianity; I might add, is still so known, and agreed upon by the *Jews*; that it is a little strange that any of the Moderns, who yet own a great Veneration for Antiquity, should ever be tempted to recede from such evident Conclusions, so generally consented to, as these have been both by *Jews* and *Christians*. Especially since withal, (2.) This Observation is evident in that Interpretation of the Angel to St. *John*, which we are now upon. For as the *seven Heads* of the Beast are expressly said to signify *seven mountains, upon which the woman sits*, or the seven Hills of *Rome*: So are the same seven Heads refer'd by the Angel to so many Kings, or Forms of Government in that Empire; *they are also seven Kings; Five whereof were then fallen*, when the Angel spake these words: *One was then in being; and Another, which was the seventh, was not then come, and when he should come, should continue but a short space: And the beast with seven heads and ten horns, which was once before, but was not then, was to be the eighth King; and yet one of the seven; and was at last to be utterly destroyed also, at the conclusion of the whole Monarchy.* And still more expressly in the next Verse, *The ten horns which thou sawest, are ten kings, which have received no kingdom as yet: but receive power as Kings one hour with the beast.* And afterward, *The ten horns which thou sawest upon the beast, these shall hate the whore, and make her desolate, and naked, and shall eat her flesh, and burn her with fire.* So that 'tis hence unquestionable that the *Beast with seven heads and ten horns*, denotes the State and Period of the *Roman Empire* after its first seven Forms of Government were over; and such a State as was then some considerable time *future*, in the days of St. *John*, and his seeing these Visions; and such a State as was to last till the Destruction of *Rome* it self, at the conclusion of its Empire. And these two Arguments, or rather Collections of Arguments, seem to me so certain and demonstrative, that I shall not think it worth while to allege any more upon this occasion.

III. "This *Beast with seven heads and ten horns*, is the *Roman Empire* after it was become *Christian*, in an Idolatrous and Persecuting

“secuting Domination. Or in other words Babylon the *great Harlot that rides upon the Beast*, is not *Rome Pagan* but *Rome Christian*, fallen into an Antichristian Tyranny and Idolatry. For, (1) After the days of *St. John* there were to be at least *two* changes of the Form of the *Roman* Government, before the State under the ten Kings, which we are enquiring for. But there were not two changes of the Form of Government while the Empire continued Heathen; and therefore this Idolatrous and Persecuting State, could not belong to *Rome* Heathen. The former part of this assertion appears, by the words just now quoted from *St. John*; that there were to be *seven Kings*, or Forms of Government in the Empire before that of the ten Kings; and that that Form of Government should be the *eighth*, and yet that *five* were fallen in his time, and the *sixth* then present. So that 'tis clear there must be at least *two* changes of the Form of Government, before the State of the ten Kings could be expected. One change from the sixth to the seventh, and *another* change from the seventh to the eighth. And the latter part of this assertion, is evident from the Histories of those times. For whether we determin the true difference of the Forms of the *Roman* Government, by the diversity and change of the *Names* of its Supreme Governors; as has been commonly done hitherto: or, as I rather suppose, from the different *Number* of those Supreme Governors; it is unquestionable, that there did not happen *two* changes of the Form of Government after *St. John's* time, before the days of *Constantine*, when the Empire became Christian: and therefore the State of the Empire under the ten Kings, or its Antichristian State could not belong to *Rome Pagan*. (2) After the days of *St. John*, and before the Empire became Christian, the *Roman* Empire was never divided into ten Kingdoms; which division yet is the principal characteristick both in *Daniel* and *St. John* of this State we are enquiring for. So that 'tis impossible and absurd to apply the Antichristian Period to that time. (3) In all that time, between the days of *St. John*, and the days of *Constantine*, we cannot find that any one of the Prophecies relating to the Antichristian State, whether in *Daniel* or the *Revelations*, or indeed in the whole

Bible receiv'd any tolerable completion; much less receiv'd it so exactly, that the particular numbers there specify'd appear to have been observ'd; which yet is absolutely necessary in the present case. (4.) This State is the *very last* of all the States of the *Roman Monarchy*, both in *Daniel* and *St. John*; as we have already seen: nay it is to continue till the glorious Kingdom of our Saviour is set up, as we have also prov'd: which to pretend of the Pagan State of *Rome* is ridiculous and impossible. (5.) This State is to continue till the utter destruction of *Rome*, the *mystical Babylon* here referr'd to; and that in the prophetic expressions by fire also. For so says the Prophecy, *Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire, for strong is the Lord God who judgeth her. And the Kings of the Earth, who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her when they shall see the smoke of her burning.*

Apoc. xviii. 8. 9.

Apoc. xvj. & xvij. & xviii. & xix. See Dr. Cressener's Demonstr. L. 1. C. 3.

And the like Prophecies we meet with in other places. For that no such thing happened to *Rome Pagan* after *St. John's* days, is well known in History. Therefore that was not the Anti-Christian State we are enquiring for. (6.) And as these certain Arguments foregoing do undoubtedly prove that the State we are now enquiring for, could not be *Rome Pagan*, so neither do the circumstances and phrases suit any other than *Rome Christian*. As that of an *Apostacy* or Defection from Christianity, after it was once embrac'd; for so *St. Paul* describes it; assuring us, that *the day of Christ should not come, unless there were an Apostacy or falling away first: And then that Man of Sin should be reveal'd, the Son of Perdition.* This also may fairly be concluded from the name of *Whore*, so often given to *Rome* or *Babylon*. For, in *Dr. Cressener's* words, "when a Nation or a

1 Thess. ij. 3.

Demonstr. P. 18.

"City is said in Scripture to commit Fornication, or to be an Harlot, it signifies that Nation or City to have apostatiz'd from the True Religion to Idolatry; (as particularly in the "Three first Chapters of *Hosea*;) which could not be till the "Times of *Rome Christian*. This also agrees mightily to the Name written upon her Forehead, and to *St. John's* great admiration at her, *MISTERY, BABYLON THE GREAT; THE MOTHER OF HARLOTS, AND OF THE ABOMINATIONS*

Apoc. xvij. 5, 6.

MINATIONS

MINATIONS OF THE EARTH. *And I saw the Woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus; and when I saw her, I wondered with a great astonishment.* 'Twas no such Mystery, sure, or surprizing thing, that a Heathen Empire should persecute Christians, and tempt them to Idolatry: St. *John* at this very time experienc'd that treatment from that Empire: But that a Christian Empire should persecute Christians, and cause them to commit Idolatry, this was mysterious and wonderful indeed. Tho' that it was not impossible to be, the sad and woful experience of the past and present Ages does but too certainly assure us. And if to these Characters we add that expression of St. *Paul* concerning the *Man of Sin*, that he is to sit in the Temple of God; and that certainly at a time when there was no material Temple standing; I do not know what other possible sence to put on those words, but that he was to have his Seat in the Christian Church, or among Christians: according to that Apostles own Exposition elsewhere, when he says that Christians are the Temple of the Living God. (7.) Lastly, As the particular Characters of this State do not belong to Rome Pagan, so do they every one belong to Rome Christian; as has been very largely and particularly shewn by the Learned and most Pious Dr. *More*, in his excellent Piece call'd the *Mystery of Iniquity*; and since that time has been also largely and fully prov'd by a Learned Foreigner *Heideggerus*, in his *Mysterium Babylonis magna*; by Monsieur *Jurieu*, in his *Prejudices against the Church of Rome*; and before all these, by one G. S. in a Book call'd *Sacra Heptades*, or Seven Problems concerning Antichrist, printed in the Year 1625, by Peter Du Moulin in his *Vates* Book, 5. Chap. 1, &c. and many others. Which Treatises, if they were but with any degree of Impartiality consider'd by the *Romanists*, could hardly fail of making them sensible that the Pope and his subordinate Hierarchy are that great Antichrist so much prophecy'd of in Scripture: and that those ten Kingdoms of the *Roman* Empire, which arose in the Fifth Century, are that great *Beast with seven Heads and ten Horns*, which were to support and join with Antichrist till just before the Commencement of Christ's glorious Kingdom. Instead therefore of giving

2 Thess. ij. 4.

1 Cor. iij. 16.

2 Cor. vj. 16.

Heb. iij. 6.

See also Abbot's
Demonstrat.
Antichrist: and
Downham of
Antichrist.

any imperfect Account of those numerous Characters of the Antichristian State hinted at in this Argument, I shall refer the Reader to those Treatises above-mention'd; where he will abundantly meet with satisfaction: and be tempted to wonder how the Papists have so long avoided conviction; and more to wonder that any Protestants should once doubt, that the *Roman* is the Antichristian Church, so severely threatned and dreadfully characteriz'd in the Revelation.

"IV. The *Seven Kings*, or Dynasties of the *Roman* Empire "in the Angelsexposition, are its seven different Forms of Government, before the Rise of the ten Kingdoms; and the eighth, "which is also said to be one of the seven, is the *last* Form of "its Government under those ten Kings, in an Antichristian "State till its Destruction.

The Text wherein this Proposition is contain'd, has always appear'd to me, one of the most difficult in this whole Book: and I believe has appear'd so also to all Expositors; and will therefore deserve an exact consideration. The words are these.

Apoc. xvii. 7. *And the Angel said unto me, wherefore did'st thou marvel? I will tell thee the Mystery of the Woman, and of the Beast that carryed her, which hath the seven heads, and ten horns. The Beast that thou sawest was, and is not, and shall ascend out of the Bottomless Pit, and go into perdition: and they that dwell on the Earth shall wonder (whose Names were not written in the Book of Life from the Foundation of the World) when they behold the Beast that was, and is not, and yet is. And here is the mind which hath Wisdom. The seven Heads are seven Mountains, on which the Woman sitteth: and they are seven Kings: five are fallen; and one is, and the other is not yet come; and when he cometh he must continue a short space. And the Beast that was, and is not, even he is the eighth, and is of the seven, and goeth into Perdition. The account of these words, on which the understanding of this Book mightily depends, which is given us either by Mr. Mede, Dr. More, Monsieur Jurien or others of that kind seems to me much too confus'd, uncertain, and inadequate to afford any degree of satisfaction. But that Noble Hint of Dr. Cressener's, that*
 35. &c. *this eighth King, who was also one of the seven, must therefore be one of the seven Kings, or Forms of Government, which had been in rule*

Demonstrat. p.

rule before, and was returned into Power again, appears to me the best Observation in his whole Book: and seems every way exact, and perfectly agreeable to the words of the Text: nay to that degree so, that I do not see any other possible sense that can fairly be put upon them. On which account I shall wholly acquiesce in, and rely upon it. But then, as I differ from Dr. Cressener in the particular application of that rule, so I am not equally satisfy'd with his other Opinion, that the bare *change of the Name of that Supream Power*, alters the Form of Government, and makes the distinction of the seven Kings from one another: as if the same Man, with the same Power, governing the same Empire, might constitute three Forms of Government, by making use first of the stile of *King*, then of *Dictator*, and afterwards of *Cesar*. I can hardly think this a fair and full account, of the difference of any Forms of Government; nor does the application of that Rule to the Case before us agree very well with History, as may appear by the various difficulties and objections, occurring in those Authors who embrace it. But if I may have leave to propose my own Opinion here, I would say that, according to the common notion of Mankind, the difference of Forms or Kinds of Government, especially in the same State, where the extent of the Supreme Power is usually much the same in all, as it was particularly in the * *Roman Empire*, is to be taken from the different *number* of the Supream Governors. If the same Empire be at one time govern'd by a *single person*; another time by *two*; another time by *three*; another time by *four*; another time by *six*; another time by *ten*; and another time by *five* Supreme Magistrates with equal power, or at least absolute and full power, I say these are plainly seven several sorts

* Grotius says, That an Emperour had really the same power that a King had; But if that be sufficient, to qualify a Supreme Power for the Name or stile of King, then all the several different Rulers of the Roman State might as well have that Name, and so be comprehended under the five first Kings here mentioned. For the Consuls are said to have succeeded into all the power and the authority of the Kings that were before them; And all the other Kinds of Government had the same authority: and tho' there should be some small difference in the degree of their authority, yet that is no more than is to be found betwixt different sorts of Kings. Dr. Cressener Demonstr. p. 142. 143.

or Kinds or Forms of Government in that Empire. And if, after the change of the Government by a single person, the same Empire comes to be govern'd by a single person again; whether the Name be the same, or not the same, I say this is not a *New Form of Government*, but the *revival of a former*. And if after the Empire had been govern'd by ten Supreme Magistrates, it comes again to be govern'd by the same number, This is not the introduction of a *New*, but the restoration of that *Ancient Form* again. This being premis'd, let us now enquire how this difficult Text is to be understood.

Observation I.
& II. prius.

The Beast with seven Heads and ten Horns, as we have already prov'd, is the *Roman Empire*, when it is govern'd by ten Supreme Governors: which it *was* formerly, under the *Decemviri*; and *is not*, at this time of the Angels Interpretation, because it was then govern'd by a single person, *Domitian*; and *shall hereafter arise out of the Sea or Abyſſe* at the rise of the ten Kings, at that time future; and *shall go* at last into *Perdition*, as well as the other Forms of Government before it. *And the World shall wonder at the Beast*, which thus *was* formerly under the *Decemviri*: and *is not* at present under the *Cæsars*; and yet *is* in reality still existing. i. e. The Beast or Empire it self is in being now, tho' 'tis not an Empire with ten Supreme Governors; and so cannot, be called a Beast with *ten Horns*, such an one as we are now describing. The *seven Heads* signify the *seven Mountains upon which the Woman sitteth*; [viz. *Mons Palatinus, Capitolinus, Quirinalis, Cælius, Esquilinus, Aventinus, and Viminalis.*] And they also signify *seven Kings*, or Forms of Government, belonging to the same seven Hills of *Rome*; *Five* whereof *are fallen*; [That under two, or of Consuls: that under three, or of the double Triumvirate: that under four, or of the former set of the *Tribuni militum Consulari potestate*: that under six, or of the latter set of the *Tribuni militum Consulari potestate*: and that under ten or of the *Decemviri.*] *One is* at present in power; [That under a single person, or of the *Cæsars*.] *The other is not yet come*; [that under five, in the days of *Lactantius*, of which presently;] *and when he cometh he must continue but a short space*; That number of Emperors reigning only 3 years, or a little longer

Godwin Re-
man Antiq. 1.
1. cap. 2. &c.

longer than the shortest of the foregoing Forms, that of the *Decemviri*. And the *Beast* which shall arise with *seven heads and ten horns*, which truly *was* once in Being under the *Decemviri*, and is *not* so now, under the *Cæsars*, *He is the eighth*; He is to be so exceedingly different from the former Government under the *Decemviri*; [Because most of the Kings were to be of the barbarous Nations, and the Empire torn into so many real parts, with seperate Governors; and besides did not belong to *Rome* as a Common Head, as it was under the *Decemviri*;] that it well enough deserves the Name of another distinct Form of Government: but yet being, Governments in the same Countries, and over the same People that constituted the *Roman Empire*, and by the union of those barbarous Nations with the Ancient People of the *Roman Empire*, and in great part governing them by the *Roman Laws*; incorporated into the *Roman Empire*; and the principal of the ten Kingdoms, the *Greek Empire* being all along an unconquered part of the true Ancient *Roman Empire*; it is in some sence the same Empire, under the same number of Governors, as it was under the *Decemviri*; and so is strictly one of the other seven Ancient Forms of Government; *it is of the seven*: and in common with the rest, shall at last *go into Perdition* also. This seems to me the most easy and genuine sence of this most difficult Text: and that it exactly agrees with History I am now to shew. Of these seven Forms of *Roman Government*, all but two are indisputable. For every body knows that the *Roman Empire* was govern'd by a *single person*, under the Kings at first; under Dictators frequently upon an occasion; under the *Cæsars* or Emperors for a long time also. 'Tis as well known, that the *Roman Empire*, was governed by *two* Consuls a great while, and at several times: and that it was govern'd by *three*, twice, under the two *Triumvirates*. That it was moreover govern'd by *four*, under the former set of *Tribuni militum consulari potestate*; of which that was then the number; and after by *six* of the same for a considerable time, is equally out of question; as it is, that for some time they were govern'd by *ten* under the *Decemviri*. But that these were *all* the Forms of the *Roman*

See Dr. Cresser's Demonstration. l. 4. c. 4.

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man Government before St. John's time may be deny'd; because *Livy* and some others were of Opinion, that sometimes the number of the *Tribuni militum consulari potestate* was eight: And that ever that Empire was afterward a Pentarchy or govern'd by five, is not generally known. As to the former difficulty, I observe, that tho' *Livy* and some others, have believ'd that those Tribunes, were sometimes in number eight; and tho' *Livy* has once the Names of so many in his History; yet because * (1) This is suppos'd to be contrary to the Original Law, whereby the number of these Tribunes was never to exceed six: because (2) The *Fasti Capitolini*, which are the most authentick records we have of that matter, have never any more than six, no not in that year when *Livy* names two more; because (3) As to that single year, both *Sigonius* and *Pighius* shew out of the same *Fasti*, that two of them were that year not Tribunes but Censors; and that one of them was so, appears farther by the Testimony of *Plutarch*; it is generally concluded, by the most Learned in the Roman Antiquities, that their number was never more then six. And as to the latter difficulty, it is not only probable from ‡ *Entropius*, who liv'd a little after, and † *Photius* who liv'd st ill

* Id nec Legi de horum magistratuum numero dixit consentaneum; (sex enim ut essent cautum ab initio fuerat;) nec verum hoc anno videtur. Siquidem Sigonius, tam in scholiis Livianis, quam in commentario in Fastos, ac post eum Pighius postremos duos M. Furium Camillum, & M. Postumium Albinum non Tribunos militum consulari potestate, sed Censores fuisse ostendunt ex Fastis Capitolinis. Accedit Plutarchi Autoritas, scribentis Dictatorem Camillum prius Censuram gessisse quam Militum Tribunatum. Alia quoque ex diverso Camilli Tribunatum numero Argumeta suggerit Sigonius. *Dijatus in Liv. p. 469.*

‡ Per hoc tempus Licinius a Galerio Imperator est factus, Dacia Oriundus, notus ei antiqua consuetudine, & in Bello quod adversus Narseum gesserat strenuis laboribus & officiis acceptus: Mors Galerii contestim secuta est. Respub. tum ab his quatuor Imperatoribus tenebatur, Constantino & Maxentio filiis Augustorum, Licinio & Maximino novis hominibus. *Entrop. lib. 10.*

† "Οτι Φωτ. Σιόριον νόμον πλεονεύσας, Λικίνιον ὁ ἐν ἀδιαφῇ γαμβρὸς Κωνσταντίνου βασιλέως· τῆς δὲ λαμπρῆς τῆς ἰσῆας μοίρας Μαξιμιανὸς ἐπέχεν. Μαξιμιανὸς δὲ τῆς τοῦ Τάμανος ἔχεν, ἀδιαφιδὸς δὲ Μαξιμιανῶν. καὶ ὁ ἐν Μαξιμιανῶν τῷ πατρὶ, ὁ δὲ Διοκληπιανῶν. Phot. Biblioth. Cod. 256, p. 1408. Apud Aët. Metroph. & Alex.

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later, but certain from two Contemporary Witnesses, † *Ensebius* and ‡ *Lactantius*, that towards the beginning of the Reign of *Constantine the Great*, the Roman Empire was Govern'd by five Emperors at once, for a while; and those all jointly belonging to the whole Empire, and including the City of *Rome* it self under their Dominion. And this change of Government to a Pentarchy, is the more remarkable, because it was contrary to a Rule, or Law that was made not long before, viz. That there should be two Emperors [*Augusti*] and two *Cæsars* only at the same time. These five were *Galerius Maximianus*, *Licinius*, *Maxentius*, *Constantinus*, and *Maximinus*; which exactly agrees with the words of the Text, whereby this seventh King, or Form of Government was to continue but a short space: and yet all the seven Forms were to have the Sovereignty over the seven Hills of *Rome*. This Observation of the five Emperors I receiv'd from a Learned Friend; and it so exactly agrees with my stating these Matters above, and with the words of the Text, that I cannot but look upon it as very considerable in the present case: and yet such as could hardly have been found out, or at least been depended on till the late Discovery and Publication of that most useful Piece of *Lactantius*, *De Mortibus Persecutorum*, without which, we

See *Lactantius* De *Mortibus Persecutorum*, chap. xvij. & xxxij.

† Κωνσταντῖος καὶ Κωνσταντῖνου υἱὸς δαρχόμενοι βασιλεὺς πλεονεκτήσονται, καὶ σὺν αὐτοῖς ἑπτατονίδου, ἐπὶ πάλιν τότε προσέγει πρὸς αὐτὸν ὁ παμβασιλεύς Θεὸς ἀναγγελλόμενος. — Λικίνιος δὲ ἐπὶ ταῖς ἐκείνης ψήφου ἡ κοινὴ τῶν αὐτοκράτορος καὶ σὺν αὐτοῖς ἀναπλήσει. πῶς Μαξιμιανὸς διωκὲς ἰδίᾳ, μόλις καίτοι παρὰ πάντων εἰσὶν τότε Χρηματίζονται ὅς δὲ αὐτὸν μάλιστα προσενοχλεῖται ἀπὸ πνευματικῶν αὐτοῦ τῶν ἀγίων σὺν αὐτοῖς ἐφ' ἑαυτῷ μοιροῖται. — Μαξιμιανὸς Πᾶσι Μαξιμῶν τῶν ἐπὶ τῶν οὐρανῶν προσκυνῶν, &c. Constantii igitur filius Constantius ab ipso statim exordio supremus Imperator & Augustus a militibus, diuque antea ab omnium Imperatore Deo renunciatus. — Post hæc Licinius communi Imperatorum suffragio Imperator & Augustus declaratus est. Quod quidem Maximinus ægre admodum tulit, qui hæcenus Cæsar duntaxat ab omnibus appellabatur. Hic ergo præ cæteris tyrannico ingenio præditus Augustus a scipso renunciatus est, — Maximiani filius Maxentius Romæ tyrannidem arripuit, [Atque hæc sub Maximiano Galerio.] *Ensebius*. *Histor. Ecclesiast.* l. viij. chap. 13. 14.

‡ Victus contumacia [Maximianus] tollit Cæsarum nomen; & se Liciniumque Augustos appellat; Maxentium & Constantinum Filios Augustorum. Maximinus postmodum scribit, quasi nuncios, In Campo Martio

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must still have been very much in the dark, as to the State of the Empire in that Age; and perhaps, not yet have been able rightly to understand the meaning of the Prophecy before us.

Corollary 1. *One reason may here deserve more particularly to be taken notice of, why the last King, or Form of Roman Government, tho' it consisted of the same number of Governors, as formerly were under the Decemviri, and so was a revival of an ancient, and not the erecting a new Form of Government, it was of the seven, yet is it distinguish'd from them, and stil'd an eighth also; namely, because during the greatest part of the time it was not to have the † Sovereignty of the City with seven Hills, as the other had; but only the Provinces belonging to it. For as the seven Heads of the Beast are expounded by the Angel, both of the seven Hills, and of the seven Kings, or Forms of Government; so is it very agreeable to that Unity of the Type, to suppose a like Unity in the things thereby Typify'd, and that those seven Kings were all to belong to those seven Mountains; and the next King to be therefore call'd an eighth, because tho' the 10 Kings were the same number of Governors over the same Roman Empire, as was under the Decemviri; yet they did not long retain the Sovereignty of the seven Hills of Rome, as the former did; and so might in this sense be distinguish'd from them, and be esteem'd an eighth King, or Form of Government after them.*

Coroll. 2. *Here we may observe Dr. Cressener's mistake, who makes the difference between the several Heads, or Forms of Ro-*

proxime celebrato Augustum se ab exercitu nuncupatum. Recepit ille mortuus ac dolens, & universos quatuor Imperatores jubet numerari. Lactant. De Mortib. Persecut. p. 62.

† *That an Head of a Beast must be that Roman power, whose Authority is ow'd to be supreme by the chief Government of the City of Rome, one would think were sufficiently evident by the Interpretation that the Angel himself has given of the signification of the seven Heads. For the same seven Heads, which he interprets to be seven Kings of the Romans, do also signify the seven Hills of Rome, to which the City of Rome is inseparably ty'd. Which does very plainly signify that all the seven Kings, are Kings of the seven Hills, or of that City, which those Hills do signify. What could be more closely join'd together in a Prophetical Scheme, to shew them to be inseparable Companions, than to make both Kings and City to be represented by the very same figures. Dr. Cressener's Demonstrat. p. 147, 148. See the following Pages also.*

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man Government to be only the different names of the supreme Governors, and yet makes the Gothick Kings of Italy the seventh Head, or Form of Government; whereas Kings were the first of those Forms, as he does not deny; and by consequence the Gothick Kings could not but be the revival of an old Head, or Form of Government, not the Introduction of a new one. At this rate the various Returns of the Consulary and Dictatorial Power would have made several Forms of Roman Government: and then how little their number can be restrain'd to seven, all that are ever so little acquainted with the Roman History, will easily judge. And the like mistake might be observ'd in his assigning those Kings for the seventh Head, which was to continue but a short space, whereas they continu'd near 70 years, as himself confesses. Now 70 years being compar'd with the middle duration of the rest of these Heads, or Forms of Government will appear rather to be a pretty long space, and so very unlikely to answer the contrary Character thereto belonging in the Prophecy. And since, besides the 10 Horns, or 10 Kingdoms, into which the Roman Empire was to be divided, he makes an Head, or great eleventh Horn, this also is against the Prophecies here and in Daniel, which speak always of no more than 10 Horns, or 10 Kingdoms therein.

Scholium. If it be here alledg'd with Dr. Cressener, that the Roman Authors themselves, who are the best Judges, do not reckon their Forms of Government to be chang'd, or different from the different Number, but only from the different Name of the Supreme Governors all along: I answer, That this does no where appear. For when they barely reckon up the several Forms of their Government, (Kings, Consuls, Dictators, Decemvirs, Consulary Tribunes, and Cæsars,) in every one of which cases, the Number, as well as Name was chang'd, it cannot thence be determin'd on what account they esteem'd these to be different Forms of Government: whether from the bare change of the Name, or whether from the like change of the Number also. So that for ought that appears in these Roman Authors, they might have the same Notion of this Matter that I have above propos'd, and so cannot justly be alledg'd against me.

Tacitus l. 1.

Livy l. 5.

Having thus laid down such preparatory Propositions, or Observations, as take in the guidance of the Angel's Exposition in the 17th Chapter; I shall proceed to the main business, The Expolition of the particular Visions themselves, by which the Prophecies of this Book are to be apply'd to the Histories, and Events to which they belong. The greatest part of which seem to me to be in the general so suitable and clear, that I cannot easily deny my assent to them; and am sometimes tempted to wonder that so many of them have been so long, and so generally misunderstood, and misapply'd by Interpreters; and indeed suppos'd unintelligible by the rest of the Christian World hitherto. But still before I proceed to the Visions themselves, I shall premise these two farther Observations.

V. "The six first Seals belong to the time while the *Roman* Empire continu'd *Pagan*, and contain *Internal* Broils, Wars, and Events. After which, under the sixth of them, the Religion of the Empire is chang'd. After the Empire is become *Christian*, the seventh Seal introduces seven Trumpets, or Martial Alarms: six of which gradually destroy that Empire after it began to Degenerate into Antichristian Idolatry and Tyranny; and contain *External* Wars, and Invasions. After which, our Saviour is suppos'd to have, so far Conquer'd all his Enemies, that his own Kingdom is reckon'd to commence. After the beginning of Christ's Kingdom, the seventh Trumpet introduces seven Vials, or Cups full of the Wrath of God to be pour'd out upon the Earth: which Vials, or Plagues gradually overturn, and destroy all that remains of his Enemies Power, and so complete his Victory, and the fullness of his Kingdom in the World. This Observation is not to be prov'd in this place, but its Truth will appear all along the Series of the Interpretations, and depends upon it; But was necessary to be here taken notice of together, and presented to the Reader at one View, for the better comprehension of the several Stages and Periods succeeding quite thro' this *Sealed-Book-Prophecy*.

VI. "Because the *Sealed-Book-Prophecy*, as we have already observ'd, is obscure in the Times of its Periods, and rarely sets down the Duration, and not at all the Connexion of its Visions,

“ sions, as the *Open Codicil* does ; care is taken therein to afford us
 “ other Hints and Intimations to supply that defect. Thus the
 first four Seals are wonderfully enlighten'd, and their Dates as-
 certain'd by deriving them from the Reigns of the Emperors
 born or advanc'd in the four Quarters of the World, or *Roman*
Empire. The first in the *East*, the second in the *West*, the
 third in the *South*, and the fourth in the *North* part of the
 World, or *Roman Empire*. For That, I think, is the most hap-
 py Conjecture of Mr. Mede, why these four Seals, and no other
 Visions in this Book are introduc'd by the four Animals, which
 were the Ensigns of the *East*, *West*, *South*, and *North* sides of
 the Camp of *Israel* in the Wilderness, and of the Scene, or
 Theater on which these Visions were represented to St. *John*.

For the first Seal is thus introduc'd, *And I saw when the Lamb* Apoc. vi. 1.
opened the first of the Seals, and I heard, as it were, the noise of
Thunder, the FIRST of the four Animals : or the Lion, whose
 Station was on the *East* of the Camp of *Israel*, and of the Che-
 rubims, *saying, Come, and see.* The second Seal in like manner Ver. 3.
 is introduc'd by the *SECOND* Animal, or the Ox on the *West*
 side. The third Seal by the *THIRD* Animal, or the Man on Ver. 6.
 the *South* side. And the fourth Seal by the *FOURTH* Animal, Ver. 7.
 or the Eagle on the *North* side. And after these four Seals are over,
 this way of Introduction of Visions is quite omitted, and
 ceases for ever afterwards. What can rationally be suppos'd to be
 the Importance of these Animals in this Order introducing the
 four first Visions ? But that thereby are intended four Chrono-
 logical Characters of the Contents of those four Seals, or
 grand Periods taken from four Revolutions ; or the commencing
 of the four New and Eminent Families, or Periods in the Go-
 vernment of that *Roman Empire*, to which these Visions be-
 long'd ; and lasting during the continuance of such Families or
 Periods. The Families, or Periods, I mean, are (1.) The
Flavian, begun by *Vespasian*, in *Judaea* in the *East*, and con-
 tinuing by succession for about 27 years under his Sons *Titus*
 and *Domitian*. (2.) The *Alian* Family, or Period was begun,
 to omit the very short Reign of *Nerva*, by *Trajan*, who was
 born in the *West*, in *Spain*, and continuing in his Family by
 Blood or Adoption, for about 95 years, under *Adrian*, *Anto-*
ninus

ninus Pius, Antoninus Philosophus, and Commodus. (3.) The Septimian Family, or Period was begun by Septimius Severus, born in the South, in Africa, and continuing with little or no interruption for about 42 years, under Caracalla, Macrinus, Elagabalus, and Alexander, the Son of Mammaea. (4.) The Maximinian Family, or Period, If I may call that a Family, where only the Father and Son jointly Reign'd for a little while, and where the whole Period is rather to be distinguish'd by its keeping to no Family at all, but changing the same almost every Succession. However this Period is begun by Maximinus, born in the North, in Thrace; and continu'd for about 50 or 60 years under Philip the Arabian, Decius, Gallus, Valerianus, Gallienus, Claudius, Aurelianus, Tacitus, Probus, and Carus, till the famous Dioclesian himself; to whom, as we shall see hereafter, the fifth Seal does belong. And altho' any should think the Jewish Tradition of the four Animals standing thus in the four Armies of Israel insufficient to bear the weight of such Interpretations; yet since, as we have seen, the situation of the same Animals in Ezekiel's Vision agrees with that ancient Tradition; and there unquestionably the Faces of these four Animals were in the Positions here suppos'd, it is not much to the main design, whether that Position be taken from the Camp of Israel, or from Ezekiel's Vision, to which, to be sure, an Allusion is here made. For on all accounts the number, kinds and positions of these Animals are the same: and therefore the Interpretation built upon them, will still be the same also, and equally hold good on either Supposition. And then as to the sixth and seventh Seals, they are so easily understood, and the Events they relate to, are so known and obvious in History, that they naturally place themselves without any such collateral intimations. And for the Trumpets, they follow so directly in Order after the sixth Seal, and some of them are so evidently to be apply'd to known Events; the conclusion of the sixth, or rather beginning of the seventh Trumpet is so certainly and accurately connected with the end of the prevailing tyranny of the Beast in the Open Codicil; and the whole System of the Trumpets, is so much ascertain'd by the double Prophecy of the State of the Undeild running thro' it, and the Open Codicil also; that there was little need of any

P. 37, 38.
prius.

any farther Intimations of this nature. And then as to the Vials in particular, which are, in my Opinion, the Contents of the seventh Trumpet, they are all along so conform'd, and parallel to the Trumpets in the several Instances, as 'tis easy to observe upon the parallel, and as will hereafter be in particular remark'd, that the fulfilling, and understanding of the one Series, cannot but mightily guide, and assist us in the other. They therefore not beginning till the former six Trumpets are over, the accomplishment of those Trumpets will very probably contribute sufficiently to the Observation of the Accomplishment of the parallel Vials continually. But however, the Vials being in my opinion, still wholly future, and so beyond the bounds of my present enquiry, I shall not prosecute that matter any farther; but return to the Seals and their Interpretation.

The PREFACE to the SEALED BOOK.

AND I saw in the right hand of him that sat on the throne, a book written within, and on the back side, sealed with seven Seals. Apoc. v. 1. &c.

2. And I saw a strong Angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3. And no man in heaven, nor in earth, neither under the earth was able to open the book; neither to look thereon.

4. And I wept much because no man was found worthy to open, and to read the book, neither to look thereon.

5. And one of the Elders saith to me, Weep not; behold the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6. And I beheld, and lo, in the midst of the throne, and of the four animals, and in the midst of the elders stood a lamb, as it had been slain, having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth.

7. And he came, and took the book out of the right hand of him that sat upon the throne.

8. And when he had taken the book, the four animals, and four and twenty elders fell down before the lamb, having every one of

of them harps, and golden vials full of odours, which are the prayers of Saints.

9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation.

10. And hast made us unto our God, kings and priests, and we shall reign on the earth.

11. And I beheld, and I heard the voice of many Angels round about the throne, and the animals, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands;

12. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I, saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14. And the four animals said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

This Chapter contains the *Preface*, or *Introduction* to the Seal'd Book; and imports ingeneral, the peculiar Privilege of God the Father, to reveal the deep and secret Mysteries of Providence with regard to the future State of the Church: The unworthiness of all Mankind, if not of all Creatures to understand and comprehend them: The Merits of Christ's Sufferings the cause of the Fathers revealing them to him, and giving him Commission to reveal them to his Church: The Joy and Exultation of the Church, in hopes of such Revelations, and of the Glorious Consequence of all, the Universal Establishment of his Kingdom: and the Praises and Adorations due to the Father and the Lamb, for such Glorious Manifestations, and Prospects afforded to his People. The more particular Explication of all which Matters belong properly to large Commentaries, and not to this *Short View of the Apocalypse*; and so shall be no farther prosecuted at present in this place.

Corollary

Coroll. 1. *Since we here find that the great and especial Reason of our Saviour's peculiar Privilege and Frerogative of Unsealing the Sealed Book; or Understanding and Revealing the Secrets of God's Providence with respect to his Church, is the Merit of his Death, and Efficacy of his Sufferings: [For the Lamb appears as one that had been slain ere he at all pretends to the Sealed Book; and is particularly affirm'd to be worthy to take the Book, and to open the Seals thereof, because he had been slain, and had redeemed mankind to God by his blood out of every kindred, and tongue, and people, and nation:] It is to be observ'd, that before those Sufferings, and his Ascension to plead the Merits of them with his Father, our Lord, in his Human Nature, did not directly know all those Mysteries, or at least, not the times for the fulfilling of them: Nay possibly he did not know 'em till a little before he was sent to reveal them to St. John. This may, perhaps, seem a strange Assertion: But 'tis certainly true, as to the time of the Consummation of these Prophecies, the Day of Judgment, and so may be easily believ'd of other previous great Mutations also. For when our Saviour had assur'd the Jews that That present Generation should not pass, till all those things, he had foretold concerning the Destruction of Jerusalem were done, as being things of which he had an exact knowledge; he adds, But of that day and hour, [viz. when they shall see the son of man coming in the clouds with great power and glory:] knoweth no man, no not the angels which are in heaven, neither the son, but the father only. And this is confirm'd, as to the Time for his coming and erecting of his Kingdom upon Earth, by his Answer made at his Ascension, to those who enquir'd, Wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times, or the seasons, which the father hath put in his own power. Which exactly agrees with the Texts just now quoted, that the Father only knows the time of the last Judgment. Hear the Judicious Mr. Mede's Opinion in this matter. " Illud solum in presenti observare lubitum est, quod facultatem libri resignandi merito passionis Agni manifesto acceptam referant: Dignus es, inquit, aperire Librum, & signacula ejus, quoniam occisus es, & redemisti Deo nos in sanguine tuo ex omni Tribu, & Populo, & Lingua, & Gente. Quo fortasse Lux fieri possit dicto Salva-*

R
" toris,

Ver. 6.

Ver. 9,

Matt. xxiv. 34.

Mar. xij. 30.

Matt. xxiv. 36.

Mar. xij. 32.

Matt. xxiv. 30.

Mar. xij. 26.

Act. j. 6, 7.

P. 545.

*"toris, necdum passi nec glorificati, De die vero illâ & horâ (puta
 "secundi adventus sui, citiusne an serius futurus sit) nemo novit,
 "neque Angeli in Cœlo, neque Filius, sed Pater solus: quippe,
 "nondum Apocalypsin Christo a Patre datam, neque ordinem rerum
 "ad adventum ipsius gerendarum patefactum fuisse. And then,
 "according to his usual modesty, he adds, (what I desire may also
 "be taken as said by me also;) Nihil temere assero; rem secum
 "lector expendat.*

Corollary (2.) Since therefore our Saviour himself, whilst he was on Earth at least, if not also till the Revelation was given him by God, to shew to St. John, did not know the Duration of the Days of the Messiah, nor the time of the rise and duration of Antichrist, which was to be included in it; and since the Apostles could not know more than their Master in these matters, hence we see a plain reason of those frequent expressions of Christ and his Apostles, as if the Day of Judgment was not remote even in their days, notwithstanding, as we now find, it was near two thousand years future at the least. Thus when Christ said of St. John to St. Peter, If I
 John xxi. 22.
 23. will that he tarry till I come, what is that to thee follow thou me: we see what notion the Hearers had of that expression, viz. that that Disciple should not die, or should live till the coming of Christ. And if our Saviour had positively affirm'd, that he should tarry till He came, as he did not; the words seem to be allow'd, to imply so much; at least in the Opinion of the Christians of that age. The like intimation we have also in Christ's exhortation to all, to watchfulness, from the absolute uncertainty of the time of His coming to judgment. Watch ye therefore, for ye know not when the Master of the house
 Mar. xiii. 35. cometh, at even, or at midnight, or at the cockcrow, or in the morning. And since this comes but three verses after He had said, that the Son did not know that day and hour, it agrees very well with it; and together intimates, that neither himself nor they knew but the Day of Judgment might come at even, that is in the very beginning of the Day, or in the first generation of Christians, as well as be defer'd till midnight, cock-crow, or the morning i. e. till more remote Periods and
 1 Pet. vi. 7. Ages afterwards. Thus, says St. Peter, The end of all things
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is, at hand, be ye therefore sober and watch unto prayer: which argument, if the end of all things; refers to the Day of Judgment, as no doubt it most properly does, is very suitable and cogent: but if it only refers to the dissolution of the Jewish economy at Jerusalem, as the moderns would have it, how that Argument was of force, to the Strangers scatter'd throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, to whom the Epistle was directed, I am wholly to seek; and therefore cannot assent to that interpretation: especially when but two verses before the Apostle had said, that God was then ready to judge the quick and the dead, which even these Commentators will not dare to expound otherwise, than of the last judgment. So St. Paul to the Corinthians. (who were not at all concern'd in the Destruction of Jerusalem;) These things are written for our admonition, upon whom the ends of the World are come. And again to the Romans, (who were still less concern'd with that destruction;) Now is our Salvation nearer than when we believ'd; And to the Hebrews. But now hath Christ once appeared, in the consummation of the Ages, to put away sin by the sacrifice of himself. All which might very well be said by one, who did expect the Day of Judgment in a little time, and possibly in that age. But would be somewhat strange, if he had known that That day was some two thousand years yet future, Thus the same Apostle in another place. Let your moderation be known unto all Men: the Lord is at hand. And elsewhere. Exhorting one another, and so much the more as you see the day approaching. And again, Ye have need of patience, that after ye have done the will of God, ye might receive the promise; for yet a little while, and he that shall come will come, and will not tarry. Thus speaks St. James. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another brethren, lest ye be condemned: behold the judge standeth before the door. Thus St. Peter esteems the manifestation of Christ to have been in the end of the World, or in the last days of it. St. Paul that in these last days God has spoken to us, by his Son. And St. John himself in his first Epistle says Little Children it is the last hour, or last time; and as ye have heard that Antichrist is to come, so

1 Pet. i. 1.

1 Pet. iv. 5.

1 Cor. x. 11.

Rom. xiiij. 11.

Heb. ix. 26.

Philip. vi. 5.

Heb. x. 25.

Heb. x. 36, 37.

Jam. v. 8. 9.

1 Pet. i. 20.

Heb. i. 2.

1 John. ij. 18.

now are there many Antichrists, whereby we know that it is the last time. *Which Epistle, with the small ones following, being probably written long after the destruction of Jerusalem, cannot therefore refer to the last times of the Jewish æconomy; but of the world itself: as the natural sense of the words most plainly requires us to understand them. Hence also it seems to be that St. Paul speaks so often in the first Person plural of the Saints that are to be alive at the Day of Judgment.* Then We which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. Then We which are alive and remain, shall be caught up together with them in the Clouds.

1 Thess. iv. 15.
v. 17.

1 Cor. xv. 51.
f².

2 Cor. v. 2, 3.
4.

Jude v. 17, 18.

2 Pet. iii. 3, 4.
v. 10.

We shall not all sleep, but We shall all be chang'd: and the like. Nay the same Apostle in another place, seems directly to make it a question, whether he and those, to whom he wrote should not at the Day of Judgment be found clothed with those Earthly Bodies they then had, or be found naked, and those their Earthly Tabernacles dissolv'd. For in this, says He, We groan earnestly, desiring to be clothed upon with Our house which is from Heaven: If so be We shall be found clothed, and not naked. For We that are in his Tabernacle do groan, being burnd: not for that We would be unclothed, but clothed upon, that mortality might be swallowed up of life. In like manner St. Jude applies to some Ill Men, who had then crept into the Church: St. Peter's prediction, that there should come in the last days Scoffers walking after their own lusts, and saying where is the promise of his coming. And therefore by applying this prophecy, to his own times, which belong'd to the last days in St. Peter, 1. c. as is plain by what follows concerning the conflagration, to the times a little before the Day of Judgment, St. Jude seems to have suppos'd that the Day of Judgment, was then rather near at hand, than so many ages remote as we now find that it certainly was. Now the occasion of all these expressions is obvious; namely that God had reveal'd by his Prophets, that the Days of the Messias were to be the latter, or last days of the World; and the Time of the end, and of the consummation of all things: He also had reveal'd the sum of what was to intervene viz. The destruction of the Jews; the Time of Antichrist, and the Restauration and Conversion of the Jews again: He had also by the Prophet Daniel, fixed the
Epocha

Epocha of the Antichristian times, to the division of the Roman Empire, into ten Kingdoms, and their Duration to a Time Times and an Half, or to $3\frac{1}{2}$ years, And more plainly the Epocha of Antichrist himself, to some time after the division into ten Kingdoms, and his Duration to a Time Times, and a part, or 3 Years and a Month. All which things, our Saviour and his Apostles appear to have known. Thus says our Lord: There shall be great distress in the land, and wrath upon this People. And they shall fall by the edge of the Sword, and shall be led away Captive into all Nations: and Jerusalem shall be troden down of the Gentiles, until the times of the Gentiles be fulfilled. And then it follows. And there shall be signs in the Sun, &c. And then shall they see the Son of Man coming in a cloud, with power and great glory. Thus St. Paul. That day shall not come unless there be an Apostacy first, and that wicked One be revealed, the Son of Perdition. Thus St. John also, who assures Christians that that was the last Time, yet takes it for granted, that they had heard that the great Antichrist was to come before the Day of Judgment. And St. Paul also, who so often speaks, as if the Day of Christ were near, yet assures us that, altho a small remnant of the Jews only had then believed in Christ, yet as soon as the fulness of the Gentiles was come in, all Israel should be saved, also before the last day. But then as God had revealed, and Christ and his Apostles well understood those things, so He had not reveal'd the Time of the Dissolution of the Roman Empire; nor that those $3\frac{1}{2}$ years of the Reign of the Antichristian Powers were to be more than just so many bare years only; as the Primitive Church did believe them to be. On which accounts there was at that time nothing certainly known, which could oblige Men to believe, that the Day of Judgment might not come in that very age: and the expressions of the Old Testament, that the Days of the Messias were to be the last days, inclin'd them to be believe, that that great day would be suddenly upon them: and oblig'd our Saviour and his Apostles in all their exhortations, to press them to all due care and watchfulness, lest it should indeed come upon them so soon, as His Apostles at least, if not himself, seem to have really imagin'd it would. I distinguish this so nicely, because I observe in one parable, that our Saviour himself

Luk. xxi. 23.
&c.

See Dissert. on
Matt. xxiv. in-
frâ.

2 Thess. ij. 3.

1 Joh. ij. 18.

Rom. xj. 25;

26.

was much nearer then we now find; yet were they not deceiv'd in any part of their doctrine, nor preached any falshood to the People. But always asserted, that, as far as they knew, God had it still wholly in his own power, to bring on that great Day sooner or later as he pleased; as being a thing they did not look upon as at all revealed to Mankind. Only that in such a case, it behoved all Christians to be as careful and watchful, as if Christ were to come within that age; because they did not at all know but He might come so soon, and they inclin'd to think that he would not defer it much longer. This Corollary I must confess is too long and unsuitable to the brevity of my present design: but since 'tis on a most important point; and one generally and fatally mistaken hitherto, I hope the Reader will forgive me.

S E A L I.

AND I saw when the Lamb opened the first of the Seals, and I heard, as it were the noise of Thunder, the first of the four Animals, saying come and see. *Apoc. vi. 1. 2.*

2. And I saw, and behold a white Horse; and he that sat on him had a Bow, and a Crown was given unto him; and he went forth conquering, and to conquer.

The first great and signal event, and the most fit to begin this Series of Visions contain'd in the Sealed Book, relating principally the Church of Christ, and the Roman Empire wherein it was contain'd, is *Primordium Victoria Christi* in Mr. Mede's phrase: or the first shew and appearing of our Saviour setting up, and beginning with good success to propagate his Religion, and advance his Kingdom in the Roman Empire: or as it is here in prophetick stile, *Riding upon a white horse, with a Bow and a Crown conquering and to conquer.* And this Vision is most suitable introduc'd by the first Animal, a Lion, as the Ensign of the Tribe and Army of Judah; whose station was on the east-side of the Camp of Israel, and of the Prophetick Scene. For not to observe that in this very Book, and in the very Chapter before this, our Saviour is expressly stil'd the *Lion of the tribe of Judah*, as it were on purpose to hint a correspondance of this Seal, with his authority and power; *Vespasian the Roman Emperor,*

peror, the first of the then reigning Family, was advanc'd to that dignity in the Eastern parts of the World and *Roman Empire*, * in *Egypt* *Judea* and *Syria*, and from thence conquer'd the other Provinces: and His coming out of the East, in such a Conquering and Triumphant manner, occasion'd some of the † *Romans* to look upon Him as that great Prince, which ancient predictions and ‡ *Josephus* from them had foretold was to come from the East, and obtain the Dominion over the World, as *Suetonius* and *Tacitus* assure us. Which remarkable circumstance, may seem to be the reason why the place of *Vespasians* advancement to the Throne, and not of his Birth, as in the three others, is here regarded in this Vision. Nay our Lord himself, was also was born in the Eastern part of the World, and of the *Roman Empire*, and from thence spread his Kingdom into the rest of it. And so this Seal extends to the very time of the seeing of these Visions by St. *John*; when our Lords, Kingdom, new-

* Vitellii. Tempore Vespasianus in Oriente principatum arripuit. Aurel. Victor. Vespasianus Vitellio successit, factus apud Palestinam Imperator. Eutrop. Initium ferendi a Vespasianum Imperii Alexandriæ ceptum, festinante Tiberio Alexandro, qui Kal. Jul. Sacramento ejus legiones adegit. Ilque primus principatus dies in posterum celebratus, quamvis Judaicus Exercitus quinto Non. Jul. apud ipsum jurasset. — Ante Idus Jul. Syria Omnis in eodem Sacramento fuit. Tacit. Hist. Lib. 2.

Tiberius Alexander Præfectus Egypti primus in verba Vespasiani legiones adegit Kalend. Julii, qui principatus dies in posterum observatus est. Judaicus deinde exercitus quinto Idus Julii apud ipsum juravit. Sueton. in Vespas.

† Pluribus persuasio inerat antiquis sacerdotum literis contineri eo ipso tempore fore, ut valesceret Oriens, profectique Judææ rerum potirentur. Quæ Ambages Vespasianum ac Titum Prædixerant. Tacit. Hist. Lib. 5.

Percrebuerat Oriente toto vetus & constans Opinio esse in fati, ut eo tempore Judæa profecti rerum potirentur. Id de Imperatore Romano, quædam eventu postea patuit, prædictum. Sueton. in Vespasiani.

‡ Νέμωμι πίμπωσι; ἢ ὃ οἱ μετὰ Νέμωνα μίχεται σὺ δαδάσας μύησαι; Σὺ Καὶ σαρ' Οὐσιπασαυῆ, καὶ 'Αυθκερῶν. Σὺ καὶ πᾶσις ὁ σὺς ἔβας. — Δισπότις δὲ ὁ μύηται ἡμῶν σὺ Κῶσας, ἀλλὰ καὶ γῆς, ἔβλαστας, καὶ παντὶς ἀνθρώπων γένους. Joseph. De Bello. L. 3. C. κζ. Vid. & Xiphil in Epit. Dion. in Vesp. ἀναπο.

Τὸ δὲ ἐπὶ φαν' αὐτῆς μάλιστα πρὸς τὸ πόλεμον ἢ χρησμός ἀμφιβολῶν ὁμοίως ἐπὶ τῆς ἱερεῖς ἐνεμῶνι γομφύμωσι, ὡς καὶ τὸ κρηστὶ ἐκείνοι καὶ τῆς χωρὸς πρὸς αὐτῶν ἀρετῆς τῆς οὐκρινῆς. Τὸ δὲ οἱ μὴ ὡς οὐκρινῆς, ἐξέλαβον. πολλοὶ πάλιν: φῶν ἱστορικῶς πρὸς τὴν κρίσιν. Ἰδὲ δὲ αὖτε τὸν αὐτὸν Οὐσιπασαυῆ τὸν λόγον ἱεραμύηται, ἀποδοχῆσθαι αὐτῶν 'Ιουδαίους 'Αυθκερῶν. Jos. De Bello L. 7. C. αλ.

ly set up at his Resurrection and Ascension, was making great progress; and after the destruction of his Enemies the Jews, was still more and more advancing it self in all quarters of the Roman Empire; as is evident in the Histories of those Times. Monsieur *Jurieu*'s Objection, that this can't be Christ, because the Equipage of this Horseman is not so magnificent, nor his Armor so terrible as Christ is usually describ'd withal, seems to me of no great weight here. Because this is only upon his first Essay, or Entrance on his Power and Conquests: and therefore all ought to be much less Stately and Magnificent than when he is describ'd in great Triumphs, and the more full Exaltation of his Kingdom afterward.

'Tis true, that Mr. *Jurieu* and Others are of Opinion, that by the White Horse, and the Glorious Warrior upon him, pointed at by the first Animal, which stood on the East side of the Camp of *Israel*, and of the present Scene, is not meant Christ, but *Vespasian*, or his Son *Titus*, the Roman Emperors who were advanc'd to that Dignity in the Eastern parts of the Roman Empire. But I cannot be of this Opinion, not so much because the Reigns of those Emperors were over many years before *John* saw these Visions, as because the Contents of each Seal are intirely different from the Animal that calls out the Scene whereby 'tis represented. So that tho' the Time and Period of this *Primordium Victoriae Christi*, be justly to be dated from the beginning of the *Flavian* Family in the Empire with *Vespasian*, which may therefore be signify'd by the first Animal on the East side of the Camp of *Israel*; yet I think Christ himself is signify'd by the Glorious Warrior, and the first Successes of his Kingdom, by the Contents of this Seal, as has been already explain'd.

S E A L II.

AND when he had opened the second seal, I heard the second animal say, Come and see. *Apoc. vi, 3, 4.*

4. And there went out another horse that was red, and power was given to him that sat thereon to take peace from the earth; and

S

that

that they should kill one another: and there was given unto him a great sword.

The second great and signal Event is most dreadful Murders and Destructions in the Bowels of the Empire; signify'd both by a *red Horse*, of the colour of Blood: and by a *great Sword*; and by a particular Commission given to the Rider of the red Horse to see that *Peace* be utterly *taken away from the earth*, and that instead thereof, internal Wars, and mutual Slaughters, and Butcheries, do make sufficient Havock and Destruction of the *Jews* and *Heathens* all over the *Roman Empire*; i. e. all over that Empire and Nation which *would not have Christ to Reign over them*, but Persecuted his Church, and Oppress'd his People. And this Seal is fitly introduc'd by the Second Animal, an Ox: whose Station was on the *West* side of the Camp of *Israel*, and of the Prophetick Scene; denoting the Date or *Epocha* of this Seal to be the beginning of the *Alian* Family, or the Reign of *Trajan A. D. 98.* (who was born in the utmost parts of the † *West*, even in *Spain*, and was the first *Roman* Emperor who was not an *Italian*;) and its continuance, during the Reigns of his immediate Successors of the same Family. And if we look into the Histories of those times, we shall not need any other Comment on this Seal than their own words. "*Incredibili inquit Orosius, motu sub uno tempore Judei, quasi rabie efferati, per universas terrarum partes exarserunt. Nam & per totam Lybiam adversus Incolas atrocissima Bella gesserunt: Que adeo tunc interfecit cultoribus desolata est, ut nisi postea Hadrianus Imperator collectas illuc aliunde Colonias de anxisset vacua penitus abrafo habitatore mansisset. Qui circa Cyrenen habitabant (loquitur Dion) Andrea quodam duce Romanos pariter atque Græcos concidunt; vescuntur eorum carnibus;*

Mede Com-
ment. Apocal.

† Ἰβηρ ὁ Τραϊανὸς, ἀλλ' εἰς Ἰταλίαν εἰς Ἰταλίδης — μηδεὶς ἐξέσθαι ἀλλοτρίης τὸ πῶς Ῥωμαῖοι κατέτις ἔχοντες. Trajanus Homo Hispanus; nec Italus erat, nec Italicus. — Ante eum nemo alterius nationis Imperium Romanum obtinuerat. *Dion.*

Ulpus Trajanus Italica, Urbe Hispaniæ ortus. *Aurel. Viſtor.*

Successit Nervæ Ulpus Trajanus Crinitus, natus Italiæ in Hispania; familia antiqua magis quam clara; nam pater ejus primum Consul fuit: Imperator autem apud Agrippinam in Galliis factus est. *Eutropius.*

"eduntque

“*eduntque viscera; tum oblinuntur eorum sanguine, & pellibus*
 “*induntur. Multos a vertice ferris discidere medios; mult-*
 “*tos objecere Bestiis; multos etiam certare inter se coegerunt: ita*
 “*ut interierint hominum ad Ducenta Viginti Milia. Præterea*
 “*in Ægypto consimilis cades facta est. Et in Cypro, Artemione*
 “*duce; ubi etiam perierunt Ducenta Quadraginta Milia. Sa-*
 “*laminem Urbem Cypri, interfecit: omnibus accolis, deleverunt.*
 “*(Oros. Euseb.) In Alexandria autem commisso prælio victi &*
 “*attriti sunt. (Oros.) Tandem & ab aliis, & maxime a Lyfio,*
 “*quem Trajannus miserat, subacti sunt. In Mesopotamia quo-*
 “*que rebellantibus jussu Imperatoris Bellum illatum est. (Oros.*
 “*Euseb.) Atque ita multa milia eorum vasta cades deleta sunt.*

And if we now descend to the Reign of Hadrian, who immediately succeeded Trajan, and was himself also a Spaniard, we shall find the same miserable Slaughter continue; and the bare words of Dio the Historian, will still sufficiently explain the purport of this Seal. “*Cum Hadrianus, inquit ille, in Ur-* Mede ubi su-
 “*bem Hierosolymam coloniam deduxisset; ac quo loco Dei Tem-* pra.
 “*plum fuerat, alterum Jovi Capitolino adificari curavisset, mag-*
 “*num & diuturnum Bellum inde moveri cæptum: totam Jnda-*
 “*eam commoveri: Jndaos omnes ubique Gentium innumerari:*
 “*multa damna occulto aperteque Romanis inferre: cumque iis*
 “*complures alias gentes lucri cupiditate conjungi; atque ea de re*
 “*omnem fere orbem Terrarum commotum esse. Hos Hadrianus,*
 “*optimis quibusque ducibus adversus eos missis, sed (multitudine*
 “*eorum & desperatione cognita) non nisi singulatim eos adoriri*
 “*ausis, sero tandem oppressit, fregitque; casis in excursionibus*
 “*præliisque non minus Quingentis & Octoginta milibus. Eorum*
 “*autem qui fame, morbo, & igne interiere, tanta fuit multitudo*
 “*ut numerus indagari non potuit. Tot etiam ex Romanis quoque*
 “*in eo bello periere, ut Hadrianus, cum scriberet ad Senatum, non est*
 “*usus illo exordio, quo nil Imperatores consueverunt; Si vos Libe-*
 “*rique Vestri valeatis, bene est; Ego quidem & exercitus valemus.*
 And if we enquire of the Jews themselves, the Author of the Book *Juchasin* writes that *In this War*, Hadrian slew twice as many Jews as came up out of Egypt, i. e. above 1200000. And another Jewish Author, quoted by *Dnrsus*, says, *That neither* Præterit. p.
Nebuchadnezzar, nor Titus, did their Nation so much mischief 126.

as did this Hadrian the Emperor. And indeed, Since this Seal exhibits the first great example of our Savior's Victories over his Enemies, begun under the former Seal, it could not but be most suitable to its designs to describe these heavy Destructions, whereby not the *Romans* only, but the *Jews*, his Crucifyers, principally were afflicted; on whom most naturally he was to execute his Vengeance in the first place; as he accordingly appears to have sufficiently done by the foremention'd terrible Slaughters and Desolations: and those under *Hadrian* are the more remarkable, as being occasion'd by their woful pretended *Messias Barchochebas*, so infamous in their History.

S E A L III.

Apoc. vj. 5. 6. **A**ND when he had opened the third seal, I heard the third animal say, Come and see: And I beheld, and lo a black horse, and he that sat on him had a pair of balances in his hand.

6. And I heard a voice in the midst of the four animals, say, A measure of wheat for a penny; and three measures of barley for a penny. And see that thou be not unjust in the oyl and the wine.

The third great and signal Event is Severe and Impartial Justice: signify'd by the Black Horse, the pair of Balances, and the Proclamation of the exact and equal prices of the most common Commodities; with a kind of Intimation therein what were the then common Commodities; and that there was great plenty of Corn, and Wine, and Oyl at the same time: and concluding with a severe Caution against all Injustice in such matters, and an imply'd threatening of exemplary punishment if they prov'd faulty therein. And this Seal is fitly introduc'd by the Third Animal, with the Face of a Man, whose Station was on the *South* side of the Camp of *Israel*, and of the Prophectic Scene: denoting the Date or *Epocha* of this Seal to be the beginning of the Reign of *Septimius Severus* A. D. 193. who was † Born in the *South* part of the *Roman* Empire, even in

† *Septimius Severus oriundus ex Africa, Provincia Tripolitana, Oppido Lepti. Solus omni memoria antea & post ex Africa Imperator. Eutropius.*

Interfecto Didio Juliano Severus Africa oriundus Imperium obtinuit; cui Civitas Leptis, Pater Geta, Majores Equites Romani, ante civitatem omnibus datam; Mater Fulvia Pia. Spartian.

Εἰς τὴν ἀνατολὴν τῆς Ἀφρικῆς. Severus genere Αἰθρ. Herodian.

Africa

Africa it self, and he and his Successors under this Seal, were the only *Roman* Emperors that ever were of that Extraction. And if we look into the Histories of this *Septimius Severus* himself, *Xiphilin. F-*
 and of *Alexander Severus*, *Mammaeæ's* Son afterwards, we shall *Pit. Dion. p.*
 find the Event exactly agreeable to the Prophecy. "*Severo* 439.
 "(*Septimio*) inquit *Aurelius, præclarior in Republica fuit nemo, Medeubi tu-*
 "*Legum conditore longe æquabilium. Implacabilis delictis, stre-* Pra.
 "*nnum quemque premiis extollebat. Nulli in dominatu suo per-*
 "*misit honores venditari. Ne parva quidem latrocinia impuni-*
 "*ta patiebatur: in suos animadvertens magis, quod vitio Ducum*
 "*aut etiam Præfectorum fieri vix experiens intelligeret.* And
Spartianus's account is exactly agreeable. For in one place, he
 says, *Accusatos a provincialibus Judices probatis rebus graviter*
punitur. In another place he affirms him to have been "*Impla-*
 "*cabilem delictis, & latronum ubique hostem;* But if we descend
 a little lower to *Alexander Severus*, the Son of *Mammaeæ*, we
 shall find a still more full, and intire Completion of this Prophe-
 cy. "*Is, inquit Lampridius, Leges de jure populi & fisci mo-*
 "*deratas, & infinitas sanxit; neque ullam constitutionem sacravit*
 "*sine viginti Jurisperitis. Severissimus Judex contra fures;*
 "*appellans eosdem quotidianorum scelerum reos, ac damnans acer-*
 "*rime; ac solos Hostes Inimicosque Reipublicæ vocans, jussit (Ju-*
 "*dices Fures) in civitatibus nunquam videri, & si essent visi, de-*
 "*portari per Rectores Provinciarum. Referebat Encolpius, quo ille*
 "*familiarissime usus est, illum, si unquam furem Judicem vi-*
 "*disset, paratum habuisse digitum, ut illi oculum erueret. Ad-*
 "*dit Septimius, qui vitam ejus non mediocriter executus est, tan-*
 "*ti Stomachi fuisse Alexandrum in eos Judices qui furtorum fa-*
 "*ma laborassent, etiamsi damnati non essent, ut si eos casu aliquo*
 "*videret, commotione animi stomachi choleram emoveret; toto*
 "*vultu exardescere ut nihil possit loqui. Jussit imo per præco-*
 "*nem edici, ut nemo salutaret Principem qui se furem esse nosset,*
 "*ne aliquando detectus capitali supplicio subderetur. Si quis mi-*
 "*litum de via in alicujus possessionem deflexisset, pro qualitate lo-*
 "*cû aut fustibus subiciebatur in conspectu ejus, aut virgis, aut*
 "*condemnationi; aut si hac omnia transiret dignitas hominis,*
 "*gravissimis contumeliis; cum diceret, visne in agro tuo fieri quod*
 "*alteri facis? Clamabasque sapiens, quod a quibusdam sive Ju-*
daïs.

“*deis, sive Christianis audierat, & tenebat, idque per praecone-
 “cum aliquem emendaret, dici jubebat; Quod tibi fieri non vis,
 “alteri ne feceris: Quam sententiam usque adeo dilexit, ut &
 “in palatio, & in publicis operibus praescribi juberet.* And then
 as to the Intimation, in particular of the Corn, Wine and Oyl,
 as the plentiful Commodities of that time, and especially taken
 care of, Hear *Spartianus* of *Septimius Severus*. “*Rei inquit
 “frumentaria, quam minimam repererat, ita consuluit ut exco-
 “dens ipse vita septem annorum Canonem Populo Romano relinque-
 “ret; ita ut quotidiana septuagena quinque millia modiorum expen-
 “di possent. Populo Romano diurnum Oleum gratuitum (primus)
 “donavit. Ejus vero tantum reliquit, ut per quinquennium non
 “solum urbis usibus, sed & totius Italia, quae Oleo egeret, suffice-
 “ret.* And *Herodian* of the same *Severus*, To attempt to ad-
 just. He first augmented the quantity of Wheat which was
 distributed to the Soulders. And to conclude, Hear *Lampridi-
 us* also of *Alexander*, the Son of *Mammaea*. “*Commeatum,
 “inquit ille, Populi Romani sic adjuvit, ut cum frumenta Helio-
 “gabalus evertisset, vicem de propria pecunia loco suo reponeret.
 “Oleum quoque quod Severus (Septimius) Populo dederat, quod-
 “que Helio-gabalus imminuerat, integrum restituit. Addidit &
 “Oleum luminibus Thermarum.* Which Circumstances in the
 Histories of those Times, do sufficiently fulfill and illustrate the
 third Seal before us.

S E A L IV.

Apoc. vj. 7. 8.

AND when he had opened the fourth seal, I heard the voice of
 the fourth animal, say, Come and see.

8. And I looked, and behold a pale horse, and his name, that
 sat on him, was death, and hades followed with him, and power
 was given unto them over the fourth part of the earth to kill with the
 sword, and with hunger, and with death, and with the beasts of
 the earth.

The Fourth great and signal Event, or rather Troop of E-
 vents, are most dreadful Wars and Murders, Hunger and Fam-
 in; nay Mortality and Pestilence, (forso *Death* frequently
 sig-

signifies) over no less than an intire quarter of the Habitable Earth; and all this Misery signify'd very naturally by a pale Horse, and by his Rider's name Death, with Hades accompanying him, and by the large Commission given all these to kill and destroy in all the large bounds of their Jurisdiction, till even the wild Beasts prevail, and assist them in completing so fo heavy a Desolation. And this Seal is fitly introduc'd by the fourth Animal, a flying Eagle, whose Station was on the North side of the Camp of Israel, and of the Prophetick Scene; denoting the Date or *Epocha* of this Seal to be the beginning of the Reign of *Maximinus A. D. 235.* who was Born as far North as † *Thrace*, and from thence call'd *Maximinus the Thracian*: and that it was to continue during the Reigns of his immediate Successors. And if we take a view of the Particulars here Prophecy'd of, and compare them with the Historians of that time, we shall not need a more sensible Paraphrase on this Seal. The first of these dreadful Calamities, is War and Murders: and here, by consulting History, we find about ten Emperors and Cæsars, and those esteem'd really such, besides some Usurpers, come to untimely Deaths in a little more than thirty years space, and murder'd in the very Bowels of the Empire. And within the same interval we find in the single Reign of *Gallienus* some thirty Tyrants, or pieces of Emperors, which were set up in different parts of the *Roman Empire*, and came all to miserable and violent Deaths. So that the Sword seems to have resolv'd in this Period rather to satiate it self with the Blood of Emperors and Great Men than with that of the more Base and Ignoble. Tho' truly there is enough of the latter also to be met with in those Times. For if *Julius Capitolinus* may be believ'd, *Maximinus* himself was so Cruel in his Disposition, that from some, he gat the

† Maximinus de Vico Thraciæ, vicino Barbaris; Barbaro etiam Patre & Matre genitus. *Et alibi*, in Thracia, in vico ubi genitus fuerat. *Jul. Capitolin.*

Ἦν δὲ νεὸς τοῦ γενοῦ Μαξιμῶ· ὄνομα, τοῦ πατρὸς ἑοικέντι Θεωκλήνῃ παρθενικῇ, ἀπὸ τοῦ καίματος, οὗ ἰδίαν. Erat autem in exercitu quidam nomine Maximinus, qui, quod ad genus attinet, ex intimis Thracibus & semibarbaris erat, ex quodam vico. *Herodian.*

Name

Name of *Cyclops*, from others, the Name of *Buſiris*. Some call'd him *Sciro*, and others, *Phalaris*; and other ſuch like Names of Monsters for Cruelty, were not thought unſuitable to him. The Senate did ſo dread his Power and Barbarity, that they pray'd both in publick and private, when he was abſent, that he might never ſee *Rome* any more. The ſame Petition did the Mothers with their Children put up to Heaven: and well they might, for they heard that he Crucify'd ſome, put others into the Bowels of ſlain Beaſts; ſome he expos'd to be devour'd by wild Beaſts, the Brains of others he beat out with Clubs. And becauſe he was Conſcious of the meannefs of his own Birth, but could not bear to think that others knew it alſo, he ſlew all ſuch as he perceiv'd were acquainted with it. Nay, he ſlew ſome of his own particular Friends, who had given him the greateſt part of their Eſtates. Nor indeed was there a more Savage Beaſt upon the face of the Earth. And upon occaſion of a certain Faction under the Conduct of a great Man, who had formerly been Conſul, he ſlew all whom he eſteem'd of that Party, without any Tryals, or Accuſations, or Pleadings, and Confiſcated their Goods: and at laſt could not be ſatisfy'd with the Murder of above 4000 Men. And as for *Galliennus*, another Emperor within this Period, we may take his Character from *Trebellius Pollio*. *Aſſoon*, ſays he, *as he had kill'd Jngenuus, who was declar'd Emperor by the Legions in Mæſia, he terribly fell upon all the Inhabitants of that Country, as well as upon the Soldiers; ſo that no body could eſcape him. Tea ſo unmercifully Cruel was he, ſo horribly Savage, that he left the greateſt part of the Cities quite deſtute of the Males: And ſo Barbarous was he to the Soldiers who did not pleaſe him, that ſometime he would kill 3000 or 4000 a day, for ſeveral days together. Byzantium having been once intirely ruin'd. and all the Inhabitants ſlain by ſome of his Legions, he in revenge encompass'd thoſe Legions with his Army: and having firſt diſarm'd them, he commanded them all to be cut in pieces.*

The Second of thoſe dreadful miſeries, included in this Fourth Seal is Peſtilence, called *Death* by the *Helleniſts* from the *Qualdee* Paraphraſt: and ſtill the mortality in the ſame ſenſe amongſt us to this day. Now if we caſt our eyes abroad under the Emperors

perors, *Vibius Gallus*, and *Volusianus* his Son, *Valerianus* and *Gallienus*, all belonging to the present Period, we shall soon find a most heavy completion of this Prophecy. For at this time, by the agreeing Testimonies of *Pomponius Latus*, *Zonaras* and the rest of the Historians, there arose such a Plague in *Aethiopia*, as by degrees spread it self into most of the Provinces of the *Roman Empire*; and lasted for no shorter a space than fifteen years together without intermission. And so great was the Mortality, that in *Alexandria*, as *Dionysius* at that very time Bishop of that See reports it, there was not one house of the whole City free. And the intire remainder of the Inhabitants did not equal the number of Old Men in former Times; and *Lipsius* his Opinion of this Pestilence is this.

Euseb. l. vi.
c. 17.1

“*Non alia, inquit, unquam major Lues mihilesta; spatio remporum, sive terrarum.*” I never read of a more grievous Contagion, whether we regard the long lasting, or the large spreading thereof.

De Constantia
l. ij. cap. 23.

And as to the third of those dreadful Calamities included in this Seal, Famine, 'tis almost a necessary consequence of those devastations, which the *Scythians* brought upon the *Roman Empire* at this time. And *St. Cyprian*, who also liv'd at the same time, and wrote his Treatises, *De Mortalitate* and *Ad Demetrianum*, on occasion of the terrible Pestilence just now mention'd, implies as much: for relating the complaints of that Age, two of them are, frequent and uncommon Pestilences and Famines.

“*Cum dicas* (inquit *Cyprianus*, *Apologia ad Demetrianum*)

“*plurimos conqueri quod Bella crebrins surgant, quod Lues, quod*

“*Fames sevant, quodque imbres & pluvia serena longa sus-*

“*pendant, &c.*” And, what is chiefly remarkable, we have before

the next Seal, two other certain Testimonies of the Famine in

Mamertinus his speech to *Maximianus*, and in *Lactantius*.

“*Scimus omnes, inquit Mamertinus, antequam vos salutem*

“*reipublica redderetis quanta frugum inopia fuit; Fame passim*

“*Morbisque grassantibus.*” And, says *Lactantius* of those parts

of *Dioclesians* Reign, which preceded the Persecution, and

which may therefore belong to this Seal; “*Adeo major esse cœ-*

“*perat numerus accipientium quam dantium, ut enormitate indi-*

“*tionum consumptis viribus colonorum, deferentur agri, & cul-*

Sigon. De Im-
per. Occident.
P. 8.

Lactant. De
morbibus Per-
secut. C. 7.

De mortibus
Persecutorum
p. 18. 29. 49.
62. 73. 94.

"*tura verterentur in sylvam. — Idem cum variis iniquitatibus*
"immensam faceret caritatem, legem pretiis rerum venalium sta-
"there conatus est. Tum ob exigua & vilia multus sanguis effu-
"sus, nec venale quicquam metu apparebat, & caritas multo deterior
"exarset, donec lex necessitate ipsa post multorum exitium solve-
"retur. The last clause before us is, *and with the Beasts of*
Earth, which Phrase in the Original, being different from
the three former, *ὡς* instead of *ὡς καὶ τῶν θηρίων τῆς γῆς* makes
some suspect that this is not meant of a distinct Judgment,
but a designation of the Authors of some of the former, the
Wild and Savage Emperors; who were like so many Wild Beasts
upon the Earth; which is the Name that *Lactantius* frequently
gives them. But if it do refer to a fourth Calamity, it is no
other than was common in the *Eastern* and *Southern* parts of
the World formerly; *viz.* That on the heavy desolations, and
diminishing of the Earths Inhabitants, by Wars and Pestilen-
ces and Famines, which was the case here, the Wild Beasts
increas'd, and assisted to slay the remainder: as we find it several
times intimated in the Sacred Scripture it self. *Levit. 26.*
22. Deut. 26. 22. & 32. 24. Ezek. 5. 17. & 14. 15. 21.
And such would most naturally be the sad circumstances of
these Times, after all those three Calamities before mention'd;
as the conclusion of this Seal, and of its direful Judgments.

S E A L. V.

Apoc. vi. 9. 10.
11.

AND When He had opened the fifth seal, I saw under the
altar the souls of them that were slain for the word of
God, and for the testimony which they held.

10. And they cried with a loud voice saying, How long O Lord,
holy and true, dost thou not judge and avenge our blood on them
that dwell on the earth?

11. And white robes were given unto every one of them; and it
was said unto them, that they should rest for a little season, until their
fellow-servants also, and their brethren that should be killed as
they were, should be fulfilled.

The

The fifth great and signal Event, is that most heavy Persecution of the Church that ever was under the Pagan Emperors, begun by *Dioclesian* A. D. 303. and continued afterward for the space of somewhat above Ten intire years together, till A. D. 313. When *Constantine* and *Licinius* put an end to it, and gave free liberty to the Christians through all that Empire. And this was so signal and remarkable an Event, and so exactly and distinctly refer'd to by the Prophecy, that it needed no other date, than that of the conclusion of the miseries of the fourth Seal on one side, and the change of the Religion of the Empire, by *Constantine*, under the sixth Seal on the other. And this last and heaviest of all the Heathen Persecutions is most fitly here represented by the *cry of the Souls of the Martyrs under the Altar*; (where they are represented slain, and as it were *sacrific'd* to God, by a Scripture Metaphor frequent in such cases,) for Vengeance on that bloody and cruel Empire, which was the Author of their Death. And for the encouragement of Christians in such fiery tryals for the future, these Souls of the Martyrs are represented as immediately admitted into the number of the Priests, who serve God in his Temple continually; intimating their immediate reception into Heaven, and into the presence of the Divine Majesty. And in answer to the loud cry of their innocent blood, for the speedy Vengeance on their Persecutors, they are assur'd that as soon as the Holy Army of Martyrs under Paganism, during the rest of the present Persecution, and under the remaining Persecutions of *Licinius*, *Maximinus*, *Arbogastes* and *Eugenius* and others, before Christianity was settled in the Empire, was completed, God would effectually plead their cause; and either convert or destroy all their Persecutors; and utterly overturn all, who should attempt to uphold the Pagan Cruelties and Idolatries in the Empire, by the vast Mutations and terrible Judgments to be introduc'd in the sixth Seal: (for to that Seal rather than to the Trumpets in the seventh, these words, I think, do *primarily* relate.) And as to this Tenth Primitive Persecution, it is justly esteem'd the longest and forest of all the rest; and the Historians will soon give us a woful account of it. "*Omnibus fere, inquit Orosius, ante*

"*actis diuturnior & immanior fuit. Nam per decem annos incendiis Ecclesiarum, proscriptionibus innocentium, cadibus Martyrum incessabiliter acta est.*" And in the very beginning of this Persecution, seventeen thousand Souls are said to have been slain in the space of a single Month, and the fury held much at the same rate afterward. Nay in *Egypt* alone, some have affirm'd that 144000 were slain, and 700000 banished. And that it was exceeding severe in that Countrey is evident by that famous *Egyptian Era*, begun at the beginning of *Dioclesian's* Reign on that occasion, stil'd *Era Martyrum*, as well as *Era Dioclesianaa*, and continued even to this day. And as to the *Roman Empire* in general, *Sulpitius Severus's* words are these, *Omnis fere sacro Martyrum cruore Orbis infestus est.* And in another place *Nullis unquam bellis Mundus sanguine magis exhaustus est. Neque majori unquam Triumpho Ecclesia vicis quam cum decem annorum stragibus vinci non potuit.* And this shall suffice for this fifth Seal: only minding the Reader, that if he peruse that remarkable Book of *Lactantius De Mortibus persecutorum*, He will need little other Exposition of this or the next Seal, than what he will there find in History.

S E A L. VI.

Apoc. vi. 12.
—17.

AND I beheld when he had opened the sixth seal, and lo there was a great earthquake: and the sun became black as sackcloth of hair; and the moon became as blood.

13. And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.

14. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15. And the Kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man hid themselves in the dens, and in the rocks of the mountains;

16. And said to the rocks and mountains, fall upon us, and hide us from the face of him that sitteth on the throne, and from the wrath of the lamb.

17. For

17. *For the great day of his wrath is come; and who shall be able to stand?*

The sixth great and signal Event, which I esteem the first of the great Triumphs or Victories of Christs warlike, is a mighty *Σεσμός*, or great Concussion of Heaven and Earth: whereby an end was put to the Pagan Idolatry and Persecutions. The Idols, with their Priests, and Attendants, and Revenues, and Temples, and Altars over all the *Roman* Empire were by degrees Destroyed, Ruin'd, Burnt, and Demolish'd for ever. All those Emperors, Præfects, and Governors who maintain'd their cause, and oppos'd the establishment of Christianity, or persecuted its Professors, were routed, overcome, degraded, and perished miserably; sometimes by the hand of Man, and sometimes by the particular Vengeance of God himself. And the Christian Religion, being first embrac'd by *Constantine* A. D. 313, was soon after establish'd, and became the publick Religion of the Empire. This first grand completion of our Savior's Victory, and primary signal Triumph over his Enemies, with the vast Mutations thereby occasion'd through the whole *Roman* Empire, must be the purport of those solemn and exalted Metaphors, which are here made use of by the Spirit of God; and which are known in the Old Prophets, to signify such mighty and uncommon Mutations of Governments, and Changes in Kingdoms: the Instances and Particulars of which description, you have at large in Mr. *Mede*: but which do not come within the compass of my present design. Those characters which fix it to this particular Mutation under *Constantine*, are these three. (1) The Grandness of every part of the description, and exaltedness of the Figures; not at all agreeable to any other of less importance. (2) That it immediately follows after the heaviest Persecution of the foregoing Seal. And (3) That 'tis particularly that Vengeance of Christ, promis'd to the Martyrs at the conclusion of that Seal; as appears by those Enemies terrible affrightment at it; when they are forc'd to call to the *Mountains and Rocks to fall upon them and hide them*, not only from the face of him that sat on the Throne, but also more especially from the wrath of the Lamb, because that great Day of his wrath before threatned was come, and they were not able to stand before it.

Apoc. vi. 10-11. with v. 15.
16. 17.

Cor-

Dan. ij.

Corollary. *These first six Seals seem to belong to that State of the Fourth Monarchy represented by the Iron Legs of the Statue in Daniel: or while it was wholly Strong, Warlike, and Secular; without any intermixture of an Ecclesiastical Branch. But the next Seal and its Trumpets seem to belong to the next State of that Monarchy, represented by the Feet, part of Iron and part of Clay; or, as the Angel's Exposition has it, partly Strong, and partly Brittle, i. e. partly Secular or Temporal, and partly Spiritual or Ecclesiastical. For upon the Conversion of Constantine to Christianity, the Bishops and Clergy were so mightily exalted, and so much Power put into their hands, that in a little time they became a great distinct Branch of the State, or Empire; an Ecclesiastical Hierarchy, always distinguish'd from, and claiming mighty Privileges with, if not above the Temporal and Secular Branch of it; and together making up the whole State or Empire. And then as the Feet in the Image consisted of the Feet themselves, distinct from, and prior to the ten Toes; as well as of those ten Toes at the very end of them; both which parts were equally compos'd of Iron and Clay, of Matter strong and brittle join'd together: so are the succeeding States of the Roman Empire represented by them, henceforward all along, both before and after its division into ten Kingdoms, to be suppos'd made up of two Branches, the Temporal and Spiritual, the Secular and Ecclesiastical. And it may be observ'd, what will appear in the progress of the Trumpets, that the three first Trumpets at least, if not the fourth also, belong to that part of the Feet of the Image which is insire, before its division into ten Toes; and the rest of them to the ten Toes themselves, into which it is divided at last, and with which the Image terminates.*

And thus far, I think Mr. Mede has admirably explain'd the Seals, and apply'd them to the right Events whereto they belong in History: and accordingly I have hitherto generally follow'd him very closely, nay, frequently, almost Transcrib'd and Abridg'd him. But since I am not equally satisfy'd with either his, or Dr. Cressener's, or indeed any other Exposition of the four first Trumpets, I must take leave in part, to dissent from them; and to propose an Interpretation of mine own to the Reader. But before I do so, I shall first exhibit the Preface

to

to the next Seal, with its general Import; and then lay down the Principles of my own Exposition in some Observations following.

SEAL VII. or the SEVEN TRUMPETS.

P R E F A C E.

AND when he had opened the seventh seal, there was silence in Apoc. viij 1-5. heaven about the space of half an hour.

2. And I saw the seven angels which stood before God; and to them were given seven trumpets.

3. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4. And the smoke of the incense, which came up with the prayers of the saints, ascended up before God out of the angels hand.

5. And the angel took the censer, and filled it with fire of the altar, and cast it upon the earth: and there were voices, and thunders, and lightnings, and an earthquake.

The Reader, perhaps, may wonder at first sight, how it comes to pass that I leap from the sixth Chapter of the *Apocalypse* to the eighth. But the Reason is, that I directly pursue the Order of the Seals; and so having dispatch'd the *sixth Seal*, 'tis but Methodical to proceed thence to the *seventh*, or the *Seal of the Trumpets*. The Book indeed of the Revelation interposes here two other Visions contain'd in the seventh Chapter; the one of 144000 Sealed in their Foreheads, at the beginning of the Trumpets; the other of an innumerable Company with Palms in their hands belonging to the later Times of them: and this is one of the great Instances of Divine Art and Management in the *Apocalypse*. But 'tis not always necessary for an Expositor to pursue just the method of the Compiler. Neither do these Visions make so properly a part of the Seals, as of a distinct and collateral Prophecy running thro' the whole Series of

of the Trumpets, and containing the State of the Undeſil'd Followers of the Lamb during the whole Interval belonging to them: and ſo it is to be explain'd together with its remaining Branch, and the parallel Series in the *Open Codicil* hereafter. And this diſtinct procedure will give greater light to the ſeveral parts, and permit us to obſerve a more orderly and regular Method thro' the whole, than if we ſhould confound them all together in our Expoſition. In order then to the better underſtanding of this *Preface* to the Trumpets before us, and of the Trumpets afterwards, I premiſe the Obſervations following.

I. "The deſign of the Trumpets in general, is to revenge
"the Innocent Blood of the Martyrs on that wicked *Roman*
"Empire which ſhed it; and in answer to the Prayers of the
"Saints, who at once groan'd for Deliverance from that new
"Antichriſtian Idolatry and Perſecution, which ſoon began
"to be introduc'd into it after it was become Chriſtian; and
"long'd for the full coming of Chriſt's Kingdom.

The latter part of the deſign is viſible in the *Preface* to the Trumpets juſt now ſet down: for upon the *Opening of this ſeventh ſeal there was great ſilence in heaven about the ſpace of half an hour; viz.* while the Incenſe was offer'd, and the People pray'd without, according to the known Cuſtom of the Temple. And accordingly, we find here both the Incenſe offer'd to God by the Angel, and the Prayers of all the Saints aſcending up together with the Incenſe: and we find alſo that upon this a Cenſer full of Coals of the Altar is thrown upon the Earth; and then the Preludes and Signs of the Judgments of the Trumpets appear immediately, even *Voices, and Thunderings, and Lightenings, and an Earthquake*; the uſual Prophetick Symbols of Judgments and Calamities, and great Concuſſions upon Earth: which alſo the very name of *Trumpet* in ſome meaſure intimates, that moſt naturally ſignifying an *Alarm to War and Battles*; (*the ſound of the Trumpet, the Alarm of War*, ſays the Prophet *Jeremy*.) and in the proceſs of the Trumpets we ſhall find that name was not choſen without a cauſe. And then as to the former part of the deſign of the Trumpets, or the A-vengeing the Innocent Blood of the Martyrs on that wicked Empire that ſhed it, it ſeems to be a *ſecondary* fulfilling of the
Promise

Luk. j. 10.

Jer. iv. 19.

Promise made to the Martyrs under the fifth Seal, which had its *primary* Completion under the sixth Seal, as we have before observ'd. For altho' God would have remitted the crying Guilt of the *Roman* Empire's ancient Pagan Idolatry and Persecution, upon its embracing Christianity, had it been constant, and never relaps'd into the same Crimes afterwards; yet since it became in a manner as notorious in another way of Idolatry and Persecution *after* it was become Christian, as it had been *before*, while Pagan; God, according to the ancient and usual methods of his Providence, *Visits the iniquities of the wicked Parents on their wicked Children*, and punishes this Cruel, and Idolatrous Empire at once by the Judgments of the Trumpets, for its former and latter Crimes; for its present, and past wickedness still continu'd in, or reviv'd; until its utter Destruction at the conclusion of the Vials. And since it appears by History that the great Corruptions of the Christian Church began within a Century after the Introduction of Christianity into the Empire; and that within two more Centuries, they were increas'd to almost the greatest degree; we need not wonder that the four lesser Trumpets, as gentler Warnings, and means of Reformation, began to appear within a Century after *Constantine*, and continu'd for a Century also; nor that in two Centuries more the first of the three greater and more direful Trumpets begins to sound, and that they continue successively the whole duration of those Corruptions, till the complete Kingdom of our Saviour is set up in the World. So that in short, the Preface to the Trumpets before us contains a Prophetical representation, that God, in answer to the Prayers and Cries of his Saints and Martyrs for the removing the Idolatries and Cruelties of the *Roman* Empire, and for the coming of his Kingdom of Peace and Holiness, sent the seven Archangels that stand before him, with seven Trumpets, or Denunciations of so many dreadful Wars and Invasions to befall that Empire, in order to its deserv'd Punishment, and to the Introduction of his Kingdom upon its Destruction.

Matt. xxiii. 34.
35, 36.

See Mr. Mede
Discourse 10.

II. "The several Trumpets have a mighty correspondence with the several Vials: and they are to be look'd on as some
Apoc. Chap. viij. & ix. with Chap. xvj.

U

"way

“way or other answerable to one another all along, and so capable to afford light to each other perpetually.

This is evident on a comparison of them one with another quite through the two Series of the Prophecies. Thus the Object of the first Trumpet, and of the first Vial is the Earth. The Object of the second Trumpet, and of the second Vial is the Sea. The Objects of the third Trumpet, and of the third Vial are the Rivers, and Fountains of Waters. The first and Principal Object of the fourth Trumpet is the Sun; and the only Object of the fourth Vial is the Sun also. The fifth Trumpet darkens the Air; the fifth Vial darkens the Kingdom of the Beast. The sixth Trumpet looses the Angels bound at the River *Euphrates*; and the sixth Vial is poured out upon the River *Euphrates*. The seventh Trumpet brings *lightnings, and voices, and thunders, and an earthquake, and great hail*: and we have already seen, that this directly belongs to the seventh Vial, which produces exactly the same things. So that as the Trumpets themselves may receive some light from the parallel Vials, as to the understanding of several Texts; so much more, in all probability, will the Vials receive great light as to their completion and application from the Trumpets; because they being to come after the fulfilling of the other, and so probably after their fulfilling is commonly understood, they cannot but receive very great Illustration from them; especially after one or two of the Vials are also past, as Indications in what respects this similitude is still to be expected in the future Vials.

“III. Most of the Trumpets do principally, if not wholly regard *Europe*, the Third part of the World known in the days of *St John*: and do not extend to the whole *Roman Empire*.

We find in most of the Trumpets an Eminent *to the* or *Third Part* of their several Objects concern'd, and no more. In the first Trumpet we have *to the* *third part* of the Earth, and the *Third Part* of the Trees. In the second we have *to the* *third part* of the Sea, and the *Third Part* of its Inhabitants, and the *Third Part* of the Ships.

In

Apoc. xi. 19.
Lemma 8. pri-
us.

In the third Trumpet we have τὸ Τεῖος τοῦ ποταμοῦ, ἢ τὸ Τεῖος τοῦ ὕδατος; *The Third Part of the Rivers, and the Third Part of the Waters.* In the fourth Trumpet we have τὸ Τεῖος τοῦ ἡλίου, ἢ τὸ Τεῖος τοῦ σελήνης, ἢ τὸ Τεῖος τοῦ ἀστέρος, *The Third Part of the Sun, and the Third Part of the Moon, and the Third Part of the Stars.* Also in the sixth Trumpet we have τὸ Τεῖος τοῦ ἀνθρώπου; *The Third Part of Men*: while the object of the fifth Trumpet seems to be intire, without any such restriction to a Third Part only. What this famous τὸ Τεῖος, or *Third Part* of each Object should be, is of great Importance to know; that we may not mistake the meaning and bounds of these Trumpets. Mr. Mede ^{P. 559.} will have the *Roman Empire*, as a *Third Part* of the then known World to be meant hereby; and *Monsieur Jurieu* and others partly agree with him. But besides that one should more naturally have suppos'd the whole *Roman Empire* to have been design'd if no such restriction had been us'd; that Empire being of course, generally speaking, the place wherein all the Apocalyptick Visions are terminated; this gives no account why the fifth Trumpet, and other Prophecies of this Book, which respect the *Roman Empire*, have no such *Third Part* at all mention'd. And withal the particulars of the four first Trumpets do not exactly enough fit the several Texts according to this exposition. Dr. Cressener was aware of the defects of Mr. Mede's intetpretation of this τὸ Τεῖος, and ^{Judgments P. 37. &c.} advances another; namely That when *Constantine* did first part the Empire, it was into three shares amongst his three Sons; and fixing two of the *Præfetti Prætorio* to one of the three shares only, made the memory of that threefold division to be preserv'd with those *Præfetti Prætorio*, and that the τὸ Τεῖος, therefore denotes one of those Third Parts of the *Roman Empire*, which were once distinguish'd by the great Officers, call'd the *Præfetti Prætorio*; which were Governors of such large shares of that Empire, and with such large powers, that they were esteem'd next to the *Augusti* and *Cæsars* themselves. But truly I cannot but very much wonder that One, otherwise so Judicious and Cautious of his foundations as Dr. Cressener, should satisfy himself in this Hypothesis. For 'tis plain in History, and not deny'd by himself, that the *Præfetti*

Prætorio were in number not *three* but *four* : and accordingly each of their districts must have been esteemed a *Fourth*, and not a *Third Part* of the Empire : and all *Salvo's* for such a Fundamental Mistake, cannot but be too weak to make it pass in the World. But besides, if there had been but three *Præfecti Prætorio*, This Partition of the *Roman Empire* is so obscure, and so little remarkable in History ; it lasted so little a while ; it was so little taken notice of in the Times to which these Trumpets belong ; nay was quite out of date under the sixth Trumpet, where we have great occasion for it ; and was so wholly unknown when *St. John* saw these Visions ; that I cannot imagin how we can suppose it here refer'd to. And then besides all this, the *Drs.* Hypothesis making the τὸ τέλει to be taken at random for any one of those three divisions at pleasure ; and yet after all but indifferently fitting the several Trumpets, I cannot at all concur in my Opinion with him. Let us therefore see whether that most famous of all the *divisions into three Parts* both of the *Roman Empire*, and of the whole known World, so famous even before *St. John's* days, and continuing ever since, which *Dr. Cressener* rejects, I mean *Europe, Asia, and Africa*, will not better assist us, and better Illustrate the Trumpets before us. And here Since we have no particular character of this *Third Part* ; it seems most reasonable to choose the *most remarkable and eminent division of that kind* ; which is without question that which we have pitch'd upon : *Europe, Asia, and Africa*, being in *St. John's* days and long since unquestionably the *most known and famous divisions* both of the World, and of the *Roman Empire*. So that the τὸ τέλει, must be one of those three Divisions. And if so, we cannot at all doubt which of these Divisions to choose, if we remember that *Europe* contains much the greatest part of the *Roman Empire*, to which the Prophecy is confin'd : that *Rome* it self, the Head of that Empire, is withal the Head of *Europe* ; and that the Antichristian State, about which the Trumpets are so much concern'd, is known to be confin'd to *Rome* and its jurisdiction also. That *Third Part* of the Earth therefore of which *Rome* is the Metropolis I take it to be the τὸ τέλει, here refer'd to : and to be no other than *Europe*. Now let us see if this most Natural
and

P. 35.

Hypoth.
prios. 7.

and obvious Interpretation will not better assist us through these Trumpets than any other has hitherto done. But before I come to the application I must proceed a little farther, and premise,

“IV. That the Objects of the Trumpets, do determin us “to distinct parts of *Europe* in the different Trumpets; and “confine the first to the Inland parts of *Europe*, I still mean “within the *Roman* Empire; the second to the Maritim Parts “of it; the third to the parts most abounding with Rivers and “Fountains of Water; and the fourth to the Supream and Sub- “ordinate Magistrates therein.

This Observation, of so great moment, and, as we shall see, so expres in the Text, has been hitherto overlooked by all: and 'tis therefore no wonder if this part of the Revelation has been but imperfectly understood. Attempts have been made for distinguishing the *Texts* every where, and for ascertaining the *Third Parts*: But the principal things, which are the Objects themselves to which the third parts do belong in these Trumpets, have never been distinguish'd. In the First Trumpet we have the *Third Part of the Earth*, and the *Third Part of the Trees*, and the *Green Grass* for its Object: and we know that the Trees and Grass grows upon the Earth, or dry Land: so that the whole Object is of the same Nature, and belongs to the Continent or Inland Parts. In the Second we have the *Third Part of the Sea*, and of such things as evidently belong to the Sea, its Inhabitans and Ships. So that its whole Object is of the same Nature, and belongs to the Maritim or Insular Parts encompass'd with Waters. In the Third we have the *Third Part of the Rivers*, and the *Fountains of Waters*, and the *Third Part of the Waters* for its Object, all of the same kind, and belonging to the parts most abounding with Springs, Lakes and Rivers. In the fourth we have the *Third Part of the Sun*, and of the *Moon*, and of the *Stars*, or of the Host of Heaven for its Object; and all evidently of the same Nature; belonging, according to the known Images in the Prophets, to the Supream and Subordinate Governors. And shall we overlook all these Objects themselves, and yet hope for a full understanding of these Trumpets, so directly and particularly relating to them? This seems to me not at all to be expected; and in the nature of things next to

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impossible. Since therefore we have above found reason to suppose that the *Third Part* refers to that *third part* of the Earth which we call *Europe*; or rather to so much of it as was formerly a part of the *Roman Empire*; let us see whether it may not be naturally divided into three parts, the *Inland*, and the *Maritim*, and that abounding with *Rivers, Lakes and Fountains of Water*: and I think no division could be fitter for it. For first we have *Thrace and Greece*, and all the Countries from thence to the *Alps*, between the *Danube* and the *Adriatick* for the *Inland third part*: We have secondly *Portugal, Spain and France*, with the adjoining Islands; from the *Rhine* and *Rhosne* to the Western Ocean, and the Peninsula of *Italy* till we come to *Lombardy*, almost wholly incompass'd with the Sea and Mighty Rivers, for the *Maritim or Insular third part*. We have thirdly *Lombardy*, with the adjoining parts near the Fountains of all the four Principal Rivers of *Europe*, the *Danube*, the *Rhine*, the *Rhosne*, and the *Po*, with not a few Fountains, Lakes, and Rivers, for which above all *Europe Lombardy* is famous, for that *third part which abounds with Rivers, Lakes and Fountains of Waters*. And Then, we had, at the Times related to in these Trumpets, fourthly, the *European or Western Empire*; exactly according to the Object of the fourth Trumpet, of Supream and Subordinate Governors therein concern'd. Since therefore *Europe* is here esteem'd the *Third Part of the Earth* or *Roman Empire*; and since every part of the Earth must be in common suppos'd to contain dry Land, and Seas, and Rivers, and in common to partake of the benefit of the Sun, Moon, and Stars; *i. e.* in the Prophetick Language, is equally under the Power and Protection of Supream and Subordinate Magistrates and Rulers; I suppose that the *European Inland Countries* must be denoted by the Third Part of the Earth, and by the Third Part of the Trees, and by the Grass growing thereon: that the *European Maritim or Insular Countries*, must be denoted by the Third Part of the Sea, and of its Inhabitants and Ships: that the *European Countries* abounding with Rivers, Fountains and Lakes must be denoted by the third part of the Rivers and of the Waters, and by the Fountains of water; and that the *European or Western Empire*, while

it

it continu'd, must be denoted by the third part of the Sun, and of the Moon, and of the Stars. And as this Interpretation seems to me most literal, and agreeable to the Text; so, as we shall see presently, does it not less agree with the Histories of the Times refer'd to by these Trumpets. And that the Reader may the more easily apprehend what follows, I shall in few words tell him my Opinion of these four Trumpets, viz. That they describe the four famous Inundations of the *Goths*, the *Vandals*, the *Huns*, and the *Hervuli*: whereby the *Inland* Parts of *Europe*, the *Maritim* Parts, and the Parts abounding with *Rivers* were so overrun and afflicted, that at length the *Western* Empire it self was intirely destroyed. But to come at last to the Particulars.

TRUMPET I.

AND the seven angels which had the seven trumpets, prepared themselves to sound.

Apoc. viij. 6. 7.

7. The first angel sounded; and there followed hail and fire, mingled with blood: and they were cast upon the third part of the earth, and the third part of trees was burnt up, and all green grass was burnt up.

This first Trumpet we see brings a terrible Storm from the North, the Region of Hail; and the nature of the Storm shews the nature of the Judgment; *Hail and fire mingled with blood*, can certainly denote nothing but such Irruptions from the North, as should cause terrible Blood-shedding and Slaughter; and this confin'd to the third part of the *Earth*, with its Contents, the *Trees and Grass*. i. e. On the *Continent* part of *Europe*, in contradistinction from the *Maritim* parts, and from those abounding with *Rivers and Waters*. So that this most naturally refers to that terrible † Inundation of the *Goths*, who *A. D.* 376. entered *Thrace* with great Fury, and there beat, and as most say, burnt the Emperor *Valens*; and after a little time, under the famous *Alaricus* their Leader, they destroy'd, and overrun all

See Isa. xxvij.
2. & xxx. 30.
& xxxij. 19.
Pf. xvij. 13.
14.

† And indeed this seemed, as by some later Christians is held, to be one of the Soundings of the Trumpet to the Dissolution of the Western Empire. Havel Hist. p. 298.

those

De Imper. Oc-
cid.

those Regions which belong'd to the Continent of Europe, without being able to prevail on the rest of it; exactly agreeably to the Limits of this Trumpet. Take the History first in the words of *Sigonius*, and then of a Coeval Witness *St. Jerom*, ' *Annus Domini 376. inquit Sigonius, magnarum atque insignium calamitatum initium introduxit: quas primum Orientale, deinde Occidentale Imperium pertulit. Hoc enim primum Gotthi atque Alani ab Hunnis exagitati in Thraciam ac finitimas provincias (quod millies ante, sed irrito semper conatu tentaverant,) penetrarunt: unde multa, eaque acerbissima clades; ac prope quotidiana offensiones manarunt. Ut vere hic Annus notari possit tanquam universo Terrarum orbi, qui deinde barbarica rabie assidue laceratus est, funestissimus. And afterwards, Annus Domini 400. Omnium quos Occidens vidit maxime memorandus extitit: namque initium irruptionum barbaricarum, quibus Indies magis savientibus Occidentale Imperium est usque ad extremam internecionem afflictum. Neque enim ullum sive bellica calamitatis, sive barbarica feritatis, sive vesana cujusdam libidinis excogitari exemplum potuit, quod non in ipsas provincias, civitates, agros, hominesque passim cum maxima atrocitate sit editum.*

And now let us hear *St. Jerom* himself, who then liv'd and wrote; ' *Viginti, inquit ille, & eo amplius anni sunt cum inter Constantinopolin (N. B.) & Alpes Julias, quotidie Romanus sanguis effunditur. Scythiam, Thraciam, Macedoniam, Dardaniam, Daciam, Thessaliam, Achaiam, Epiros, Dalmatiam, cunctasque Pannonias Gothus, Sarmata, Quadus, Alanus, Hunni, Vandali, Marcomanni, Instant, Rapiunt. Quos Martironae, Quot Virgines Dei, & ingenua nobilique corpora his beluis suere ludibrio? Capti Episcopi, Interfecti Presbyteri, & diversorum Officia Clericorum, subversa Ecclesie, ad Altaria Christi stabulati Equi, Martyrum effossa reliquie; Romanus Orbis Ruit. Quid putas nunc habere animi Corinthios, Athenienses, Lacedamonios, Arcadas, cunctamque Greciam quibus imperant Barbari?* And this was the sad State of the Continent of Europe under the first Trumpet. But, what is here principally Remarkable, is, that when ever the Goths attempted any Places beyond the Limits of the Continent of Europe, during this Trumpet, they were miserably Beaten and Destroy'd; as go-

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Apud Sigon.

ing beyond those Bounds which Providence had allotted to them by this Trumpet. Thus, not to insist upon their vain Attempts on *Asia, Peloponnesus, Constantinople, Athens* and *Thebes*, which were properly beyond the Bounds of all those Trumpets; when *A. D. 402.* or thereabout, *Alaricus* with his *Goths* attempted the Conquest of what we now call *Lombardy*, belonging to the third Trumpet, he was sadly worsted, and driven away by *Stilicho*. Of which Defeat hear the above named *Signonius*. *‘Pugnatum est inde magna utrinque studio, a quo Marie, per multas horas. Tandem Gotthi pulsi Campo cesserunt, palatium passim varia strage concisum. Nec prælum atrocius aliud per multos ante Annos est editum. Captivi Italici omnes recepti; & Castra Gotthorum opulentissima capta: tantaque præda parva, ut damna sarcire a Gotthis per multos ante annos illata potuerit. — Ita Alaricus cum dimidio copiarum, earumque inermium ac paventium se recepit.* In like manner, when about *A. D. 405.* another famous Irruption of the same *Goths*, under *Radagaisus* the *Scythian*, attempted *Lombardy* again; he also was again miserably Beaten by the same *Stilicho*, and put to Death. Of which hear *St. Austin* himself, who then liv’d and wrote. *‘Cum Radagaisus agmine ingenti & immani jam in Urbis vicinia constitutus Romanis cervicibus immineret, uno die tanta celeritate victus est, ut ne uno quidem non dicam extincto, sed nec vulnerato Romanorum, multo amplius quam 100000 prosternerentur ejus exercitus; atque ipse cum filiis mox captus pœna debita necaretur.* De Civit. Dei l. 5. So exactly did the Providence of God confine the Instruments of this Trumpet to the Object therein specify’d: and whenever, during the space particularly allotted to this Trumpet, they ventur’d beyond their Bounds, they were still Discourag’d, Repuls’d, and Beaten, and so oblig’d to content themselves with the Proportion allotted to them: which Circumstance both here, and afterward seems to me highly worthy of our Consideration.

See Howel Pt. 2. p. 308, 310. 475, 476, 477. 526, 527, 529. See Pt. 3. Schol. 2. post Vis. 5. infra.

Apud Sigon.

TRUMPET II.

Apoc. viii. 8, 9. **A**ND the second angel sounded; and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood.

9. And the third part of the creatures which were in the sea, and had life, dyed; and the third part of the ships were destroyed.

See Jer. Lj. 25. This second Trumpet throws a great burning Mountain into the Sea, or the *Maritim* and *Insular* Parts of Europe, and thereby destroys what was contain'd in it, its Inhabitants and Ships, all things with and without Life, the People and Cities thereto belonging. This Trumpet therefore most naturally belongs to the Interruption of the second of the Barbarous Nations, the *Vandals*, who *A. D.* 406. or 407. made a terrible Invasion into the *Western* and *Maritim* Parts of *Europe*; and in a short time breaking thro' all Opposition, made themselves Masters first of *France*, then of *Spain* and *Portugal*, and afterwards from *Africa*, were a great Plague to the *Southern* and *Peninsular* part of *Italy* itself. Let us hear *Sigonius's* Account, and then that of *St. Jerom*, who may be call'd an Eye-Witness, as Living and Writing at that time. '*Anno Domini 406. inquit Sigonius tertia Barbarorum in Occidentem est facta impressio; qua Gallia primum, deinde Hispania, postremo Africa, occupata, atque omni genere calamitatis afflicta sunt. — Godigisilus enim Rex Vandalorum ex Scythia cum Vandalis & Alanis egressus, & populis plurimis per viam assumptis, citato agmine nemine resistente recto itinere usque ad Rhenum processit. Ibi vero Franci demique occurrerunt; ac transitum impedire conati sunt. Verum a Vandalis multitudine superantibus pulsus, haud magno momento cesserunt. Ita Vandali sine impedimento pridie Kalendas Januarii, teste Prospero, trajecto Rheno in Galliam penetrarunt. Atque Anno 407. proximas Rheno Provincias Germaniam primam, & Belgicam secundam ingressi late victoriam, frustra repugnantibus Honorii Praefectis, exercuerunt, &c. St. Jerom's Account is in these words, 'Innumerabiles, inquit ille, & ferocissima nationes universas Gallias occuparunt. Quicquid inter Alpes & Pyren-*

Apud Medum.

Pyreneum est; quod Oceano & Rhodano includitur (N. B.) Quadus, Vandalus, Sarmata, Alani, Gipedes, Heruli, Saxones, Burgundiones, Alemanni, & Hostes Pannonii vastarunt. Magunciacum capta atque subversa est: & in Ecclesia multa Hominum millia trucidata. Vangiones longa obsidione delecti. Rheimorum urbs prepotens, Ambiani, Atrebatens, Morini, Tornacensis, Nemeta, Argentoratensis translati in Germaniam. Aquinania, novemque Populorum Lugdunensis & Narbonensis Provinciae preter paucas urbes populates sunt cuncta: non possum absque lacrymis Tolose facere mentionem; qua ut hucusque non ruerit sancti Episcopi Exuperii merita praestiterunt, Ipse Hispania jam jamque peritura contremiscunt. Roma vitam auro redimit.
 This was the sad State of the Maritim part of Europe under these Barbarous Vandals; who confining themselves wholly within their own Bounds, at least during the proper interval of this Trumpet, met with no Defeat; but went on without controul, agreeably to the Prophecy, till they had Subdu'd France, and Spain, and Portugal, (and made Rome it self pay for its Liberty,) and there they settled themselves; till some time afterward, but not till towards the Period for the next Trumpet, they went into Africa, and Founded the Kingdom of the Vandals there, of which more hereafter.

TRUMPET III.

AND the third angel sounded, and there fell a great star from Apoc. viii. heaven burning as it were a lamp; and it fell upon the third part of the rivers, and upon the fountains of water.

11. And the name of the star is called wormwood: and the third part of the waters became wormwood: and many men dyed of the waters, because they were made bitter.

This third Trumpet brings down from Heaven a kind of Comet, or Blazing-Star, a Portentous Meteor to be sure, and lets it fall upon the Rivers, and the Fountains of Water: and the Stars name Wormwood, implys, that here is denoted some sad and bitter Calamity among these Rivers and Fountains of Water. This must therefore be the dreadful Inundation of the third of

See Howel pt.
2. p. 656, 657.
& Sigon. A.
D. 442.

P. 135.

the Barbarous Nations the *Huns*: and the Star which has a particular and bitter Name in the Trumpet, *Wormwood*, must be their famous Leader *Attila*, who has a like particular, and bitter, or afflicting Name in History, being stil'd *Metus Orbis*, and *Flagellum Dei*, *The Scourge of God*, and *Terror of Men*: and the Rivers and Fountains of Water must be principally *Lombardy*. And if we leave the Trumpet, and look into History, to pass by the Desolations they brought on the Empire about 40 years before, of which we have but very imperfect Accounts in History; and the wasting of *Mæsia*, *Thrace*, and especially *Illyricum* about 10 years before, of which also we have not sufficiently the Particulars, and which lay chiefly in his way to *Lombardy*, we shall find that in the middle of the fifth Century *A. D. 452*, this *Attila* with a prodigious Army of his *Huns*, made a terrible Invasion into the *Western* parts of *Europe*; and while he kept along the *Danube*, or near the *Rhine*, the greatest Rivers of *Europe*, and so the Outskirts of his Jurisdiction, he carry'd all before him; and when he enter'd *Lombardy*, his proper Province, about *A. D. 452*. he made the most terrible of all the Invasions of the Barbarous Nations. For, as *Sigonius* observes, '*Hæc irruptio omnium quas Barbari intulerant nostrorum sermonibus celebratissima, & vulgo maxime decantata fuit.*' And as *Letus* the Historian has it. '*Dimissus Hostis (Attila; post pugnam nimirum Catalaunensem,) non desit esse Metus Orbis, Flagellumve Dei; (ita se vocitabat;) siquidem regressus in Panoniam, exercitum instaurato, in Italiam, totam rursus secum trahens Scythiam concessit, &c.*' But to prevent multiplicity of Testimonies, take the whole Account in *Sigonius's* own words, who is esteem'd one of the most Accurate Historians in these Matters. '*Anno Domini 452. inquit ille, Italia sevo novarum calamitatum laboravit incendio; siquidem Attila, cum inmensum ac formidabili illo suo barbarie cocuntis exercitu, in ipsam Demum ferox ac truculentus inivit. — Urbem Aquileciam tandem intravit, ac bona civium qui remanserant militibus diripienda, ipsosque pro cujusque libidine conficiendos permisit. — direptis bonis, Templis inde relictisque publicis ac privatis incendium est illatum: urbsque ad deterrendas exempli sceleritate finitimas ad solum eversa. Ex civibus alii captivi in potestate hostium remanserunt, alii*

alii tormentis excruciatu vitam misere finiunt. — Concordia, Alitum, Opitergium, Patavium, & Ateste, eximia atque inveterata nobilitatis Oppida, in potestatem cesserunt, captique atque direpta subjectis facibus diro, ac prope hostibus etiam ingrato spectaculo conflagravit. Maritimis his Oppidis expugnatis non recto cursu, sicut opinio fuerat, ad Padum processit ut Romam (N. B.) quam in Sermone jactabat appetere; verum ad dexteram conversus sese ultra Padum continuavit; atque uni prädationi ac vastationi, ut videbatur, urbium deditus, Mediterranea Venetia Oppida, Tarvisum, Vicetiam, Veronam, Mantuam, Cremonam, Brixiam, Bergamumque petiit: & capta ac pariter militari populatione exhausta subvertit. Transmisso inde Adna, Liguriam ingressus, eandem urbibus ejus intulit labem; Landi, Como, Novaria, Vercellis, Eporœdia, Taurino, Mediolano, ac Ticino. Inde Padum sine impedimento trajecit: atque occurrentes Emiliae urbes Placentiam, Parmam, Regiumque subinde adortus, nullum item in eas exemplum hostilis feritatis omisit. Jam omnia quae intra Apenninum & Alpes (N. B.) erant fuga, populatione, cade, servitute, incendio, & desperatione, repleta erant: nullaque malifacies aberat. But then, what is here also very remarkable, is, that when sometimes he ventured beyond the Bounds of this Trumpet, he was Beaten, or at least, fail'd of his Design. Thus in his first Onset, as soon as he went beyond the Rhine farther into France, belonging to the foregoing Trumpet, he was miserably Beaten by Aëtius the Roman General, in the thence famous *Campi Catalaunici*; and might, as it was thought, have been utterly destroy'd, but that a Politick Reason sav'd him. Thus also, when he went to destroy Rome, he fail'd of his Design; as he did also of another in France afterwards. As if whatever was beyond the strict bound of this Trumpet, the Rivers and Fountains of Water, was equally beyond his Power, and the force of his Arms also.

Sigon. p. 219,
220.

TRUMPET IV.

AND the fourth angel sounded; and the third part of the sun Apoc. viij. 12. was smitten, and the third part of the moon, and the third part of the stars: so as the third part of them was darkened, and the

the day shone not for a third part of it, and the night likewise.

This fourth Trumpet Eclipses the *European Sun, Moon, and Stars*, and so deprives them of their light and influence. i. e. It extinguishes the *Western Emperor*, and his subordinate Governors; thereby putting an intire end to the very remainders of the *Roman Cæsars*. This therefore is plainly the fourth Inundation of the Barbarous Nations, or the Invasion of *Italy*, by the *Heruli* under *Odoacer* their Leader. A. D. 476. Who with great ease overcame the last Emperor *Momyllus Augustulus*, and thereby put an intire period to the *European or Western Empire*. Take this History also in the words of *Sigonius*. *Anno Domini 476, 'inquit ille, citeriore Italia ad auctoritatem obsequiumque suum adducta, Odoacer Hetrurorum Rex Romam inde accessit; atque urbem corona circumdedit: ipsam, ni se dederet, expugnaturum denunciavit. Populus autem dira urbium aliarum calamitate edoctus, deditione repente facta, obviam extra urbem effusus ipsam magna hilaritate excepit, Quod ubi vidit Momyllus Augustulus Purpuram farim depasuit, ac sese tandem infauſto a Patre sibi parato Imperio Abdicavit; ac in Lucullanum Campaniæ castrum, tanquam in exilium abiit. Atque his quidem variis atque anticipibus rerum temporumque successibus Roma jam quartum post Christi annum 400. capta, Italiæque a Barbaris firmo tandem possideri Imperio cæpta est. Imperium autem Romanum quod in Augusto initium sumpsit, in Augustulo finem accepit. Neque enim posthac hic titulus in Occidente dum rerum potiùs Barbari sunt est auditus.* And so much shall suffice for the four former and lesser Trumpets.

TRUMPET V.

Apoc. viii. 13.

AND I beheld and heard an Angel flying through the midst of Heaven, saying with a loud voice, wo, wo, wo, to the inhabitants of the Earth, by reason of the other voices of the trumpet of the three angels which are yet to sound.

Apoc. ix. 1. &c.

And the fifth angel sounded; and I saw a star fall from heaven unto the earth, and to him was given the key of the Bottomless pit.

2. And

2. *And he opened the bottomless pit; and there arose a smoke out of the pit as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.*

3. *And there came out of the smoke locusts upon the earth: and unto them was given power as the locusts of the earth have power.*

4. *And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.*

5. *And to them it was given that they should not kill them; but that they should be tormented five months: and their torment was as the torment of a scorpion when he striketh a man.*

6. *And in those days shall men seek death, and shall not find it: and shall desire to die, and death shall flee from them.*

7. *And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold; and their faces were as the faces of men;*

8. *And they had hair as the hair of women; and their teeth were as the teeth of lions;*

9. *And they had breast-plates as it were breast-plates of iron; and the sound of their wings was as the sound of chariots, of many horses running to battle.*

10. *And they had tails like unto scorpions, and there were stings in their tails: and they had power to hurt men with their tails five months.*

11. *And they had a king over them, which is the angel of the bottomless pit, whose name in the hebrew tongue is Abaddon; but in the greek tongue hath his name Apollyon; [the destroyer.]*

12. *One wo is past: and behold there come two woes more hereafter.*

Here we have a terrible Trumpet indeed, and an Item of two others, at least as dreadful to succeed it. And these three were to be of so different a Nature from the former, so much more severe and terrible by their long durations, in comparison with them; and were to be defer'd so long after the last of them, that a solemn pause and distinction is made between them, by the intervention of an Angel with an affrighting forewarning of that difference. And accordingly the solemnity of the *Apparatus*, the Variety and Terror of the descriptions, and the length

length of the durations of these three Woes, or woful Trumpets following, are all fitted to make a remarkable distinction between them. But then to come to the fifth Trumpet before us, the Judgment thereby intended is very obvious, and cannot easily be mistaken; viz. the rise of *Mahomet*, and those long and terrible devastations and miseries which He and his Successors, with their *Saracens*, brought on the *Roman Empire* in *Europe*, *Asia*, and *Africa*, or, to speak according to the division of the Empire which then obtain'd, both on the *Eastern* and *Western Empire*: which Interpretation is allow'd by almost all the Protestant Expositors. For here comes Lucifer fallen from Heaven, or Satan himself, and opens the bottomless pit, for the pestilent Smoke of Mahometanism to arise and darken the very air. Out of this smoke come *Locusts* i. e. *Mahometans* from *Arabia*. Which Interpretation is most natural because that Plague of *Locusts* in *Egypt*, to which the Allusion is here made, came by an East-wind, i. e. from *Arabia*, which lay on the East of *Egypt*: and because the *Arabs* are particularly compared to *Locusts* for their multitude in the Book of *Judges*. And these *Locusts* were such as resembled *Scorpions*, or *Serpents*, i. e. such Troops of *Arabians* as the Old Serpent had seduced to the Imposture of Mahomet. These *Locusts* are bid to spare all those who have the Seal of God in their fore-head i. e. those 144000 undefiled ones, who were sealed at the commencing of the Trumpets, and had preserv'd themselves innocent, when both the Body of the *Eastern* and *Western Churches* were fallen into *Antichristian Idolatry* and *Persecution*. So that their Commission was to spare those parts of the *Roman Empire*, where the few Worshipers of God and the Lamb, in Purity and without Idolatry were plac'd; but to torment the rest of the *Roman Empire*; and that without any confinement to the *Territory* or *European* part of it, as in the foregoing and following Trumpets; and this so severely that they shall be weary of their lives, and yet so as not to kill them; i. e. They have power most grievously to afflict both the *Eastern* and *Western Empires*, but not wholly to overthrow or conquer either of them. These *Locusts* are also describ'd like Terrible Warriors, as the *Saracens* were, with Crowns of Gold on their Heads, repre-

See Jurieu p.
67.

Exod. x. 13.

Judg. vij. 12.

representing the • many Kingdoms they conquer'd; *with long hair like the hair of Women*, which † as *Pliny*, and several other Ancient Authors testify, was the custom of the *Arabians*. *Their tails also were like unto Scorpions*; i. e. The latter ages of their Empire, as well as the former were infected with the same Imposture of Mahomet. And *they had stings in their tails*; these latter ages did as well afflict the *Roman* Empire in the *West*, as the former had done in the *East*: and each of them for much the same space of time, about *five months* or 50 years a piece. *And they have a king over them, the angel of the bottomless pit, by name the Destroyer*: i. e. their great Impostor, whom they so highly reverence, *Mahomet* himself, the author of their Religion; who may well be call'd a *Destroyer*, since he Ordain'd that his Re-

See Jurieu p.
71.

* Successum & Dominationis acquirendæ amplitudinem indicant *Impostora Capitis eorum tanquam corona similes auro*. Neque sane immerito. Nulli unquam Genti tam late regnatum fuit; neque tam brevi temporis spatio unquam tot regna tot regiones sub jugum missa: Incredible dictu, verissimum tamen est, Octoginta aut non multo plurimum annorum spatio subjugarunt illi, & Diabolico regno Muhammedis acquisiverunt Palæstinam, Syriam, Armeniam utramque, totam ferme Asiam Minorem, Persiam, Indiam, Ægyptum, Numidiam, Barbariam totam ad Nigrum usque fluvium, Lusitaniam, Hispaniam. Neque hic stetit illorum fortuna aut ambitio, donec & Italix magnam quoque partem adjecerint, ad portas usque Urbis Romæ; quin etiam Siciliam, Cariam, Cyprum, & reliquas Maris Mediterranei insulas. Deus Bone! quantus hic terrarum tractus! quot hic Coronæ! Unde dignum quoque observatu est non hic ut in cæteris tubis *Trientis* mentionem fieri; siquidem non minus extra Imperii Romani fines quam intra ipsum caderet hæc clades, ad extremos usque Indos sese porrectura. *Med. Commens. Apoc. p. 581. 582.*

† Ex ea enim Orientalium Turma *Crinitus* quidam, nudus omnia præter pubem, subraucum & lugubre strepens educto pugione agmini se medio Gothorum inseruit: *Græc. Ammian Marcellin. lib. 31.* Ad quem locum sic *Cl. Valesius*, Talis erat habitus Saracenorum, ut docet Hieronymus in vita Malchi. Ecce subito eorum camelorumque sessores Ismaeliticæ irruunt, *crinitis* vittatisque capitibus, ac seminudo corpore pallia & latas caligas trahentes. Et Theodorus Mopsuestenus in Caput decimum Hieremix, Saracenos, ait, comam a fronte quidem detondere, retro autem *intonfam* dimittere. Denique Plinius in sexto [libro, capite 28.] Arabes, ait, mitrati degunt, aut intonso crine. Cui subscribit Claudianus in lib. primo de laudibus Stiliconis, Hinc mitra redimitus Arabs, Unde etiam in veteribus nummis Agbarus Arabum in Edessa Regulus mitratus cernitur.

Y

ligion

ligion should be propagated by the Sword, instead of miracles; and thereby set them upon all their after Wars and Desolations. Upon this short view of this fifth Trumpet, we see that all things proceed very easily and naturally excepting these two (1) How it does appear, that it was confin'd to the Subjects of Antichrist, or the Idolatrous part of the Christian Church, without affecting those few undefiled who were in being at that time. (2.) How it can be twice said to continue but five Months, or 150 Years; when we know that the Power of the *Saracens*, continued in all, at the least between 400 and 500 Years, and afflicted the *Roman* Empire all the time of its continuance. In answer to which queries, I shall propose my own Sentiments in order, only warning the Reader that if either of these enquiries, should not yet be capable of the same degree of satisfaction, that we meet with in the other parts of this, or in the other Trumpets, that he will not on that account reject and disbelieve, what is clear and evident in this or the rest of them. Every thing is not clear'd at once: and if after all one or two doubts should still remain in this Book of the Apocalypse, 'tis no more than does remain in every other Book of the Scripture, where yet the main and general sense is agreed on. Nay 'tis no more than remains in those other Prophecies of Scripture, which relate to things long since fulfilled, and whose application notwithstanding is generally agreed upon by Expositors. And sure we may rely upon the present sense of this Book, if we can shew that the Interpretations here produc'd, are lyable to lesser and fewer difficulties in proportion, than any of those Ancient Predictions, whose Expositions yet none are so hardy or captious as to deny, or even doubt of. But after all, perhaps the Reader will see that we can go so near to the clearing of both these difficulties, that there will appear no great occasion for this digression. Tho' I thought it not improper here to forewarn the Reader, that in case here, or elsewhere, a few difficulties should arise in the present Scheme of this Book, he rather set himself to clear what may still appear dubious therein, than for such small matters against so great evidence and convincing reasonings in the rest, to give up the whole Book as inexplicable and unintelligible.

But

But to return (1) I shall enquire how it does appear, that the *Saracens* were confin'd to the Subjects of the Beast, or the Corrupt and Idolatrous part of the Christian World, without affecting the few undefil'd who were in being at that time. Now this I think will pretty easily appear; if we consider what parts of the Christian World, the *Saracens* over run and tormented viz. The Greek Churches in *Asia*, and the East parts of *Europe* adjoining. The *Southern* parts of *Italy* as far as *Rome*, the whole Kingdom of *Spain* and *Portugal*, and the Churches of *Africa*, with those of the Islands between *Europe*, *Asia* and *Africa*. Now we have no footsteps, that I know of, of the Purity of the Christian worship without Idolatry in any of these Countries. The Greek Church was so universally Idolatrous, that all the disputes of that nature, were only about the worship of Images; the worship of the Saints and Angels represented by the Images being then, I think, not question'd by any: and if the Greek Church was certainly corrupt, those parts of the Latin Church before mention'd, have less reason to pretend to Purity of worship. Those who have the best Plea from History, Being indeed really witnesses against the Idolatry and Corruptions of the Church in that Age; were such as inhabited some parts of *Savoy*, *Piedmont*, *Milan*, and perhaps some in the *Southern* parts of *France* i. e. The Forerunners or first Authors of the *Waldenses* and *Albigenses*, of whom those were the Habitations. And the Providence of God was so remarkable in delivering these People from the plague of the *Saracens*, that when A. D. 726. They attempted these *Southern* parts of *France*, they were so terribly destroy'd, and with so little slaughter on the other side, that History can scarce afford a parallel. Take the account in brief in the words of *Petavius*. *Eudo, inquit ille, rebus suis dis-*

Rationar.
Temp. p. 477.

sisus Saracenos ex Hispaniis, cum eorum Rege Abdirama in sub-
sidium excivit anno 705. Quibus sacra profanaque late popu-
lantibus occurrit Carolus [Martellus,] eosque internecone con-
cidit. Cesa sunt uno die ad trecenta septuaginta quinque millia;
cum ex Francis 1500 haud amplius desiderati sunt; ut scribit
Anastasius. Mox Burgundia, Lugdunoque potius Anno 727
insequenti, Eudone vita functo, Aquitaniam invasis. Saracenos

'*iterum ad ulciscendam suorum stragem Galliam incurstantes magno numero prostravit Anno 731, & Avenionem ab illis captam recepit. Tum Narbonensem, quam ii cum Hispania, cui contributa erat, occupatam tenebant, aggressus, caput ejus Narbonam, ac reliqua deinceps expugnavit Oppida; cæsis qui ad opem ferendam sæpius accurrerant Saracenis.* And I know not whether they ever had the hardiness to return again. 'Tis true, there is much mention of a nest or settlement of some *Saracen* Pirates or Rovers, at a place called *Fraxinet*, which some have plac'd in the Valleys of *Piedmont*; but as that is highly improbable, that Pirates and Sea-rovers should plant themselves so far off the Sea; so has it been of late prov'd by a French Author that it was not in *Piedmont*, but on the Coast of *Provence* in the *Mediterranean*, more remote from them. So that this first enquiry is in some measure answered, and the *Saracens* appear, exactly according to this prophecy, to have afflicted only those *who had not the Seal of God in their foreheads.* (2) I shall enquire how it can be twice said to continue but *five Months*, or about 150 Years, when 'tis well known, that the Dominion and Power of the *Saracens*, continued four or five hundred years. Now in answer to this, which I own to be chief difficulty of the Trumpets, nay indeed of the whole Apocalypse: Since no copies of the New-Testament, that I know of, have *Δύο μηνες* instead of *μήνας*, or 15. months instead of 5; which otherwise would wonderfully agree with history, it being just about that space of time, or 450 years from the rise of the *Saracen* Empire, and *Mahometan* Religion, with the *beginning of *Mahomets* preaching.

See Morery Grt. Dict. on the word. Fraxinet.

* Ut autem annos implevit 40 [Muhammed] Vocatus fuit, (ad munus propheticum) die Lunæ, qui secundus erat mensis Rabii prioris anno 922. Alexandri Magni, qui erat Vigessimus regni Cosroz. *Elmacin. Histor. Saracen.* p. 2.

Anno decimoquarto [Vocationis suæ] Migravit Muhammed gloriosæ memoriz Medinam.—Atque ab hoc anno Æra ducitur Hegiræ; Estque Annus ætatis Muhammedis gloriosæ memoriz 54. [Nempe a 16. Julii A. D. 622.] *Ibid.* p. 4.

Natus est Mecchæ Anno Alexandri 892. [882] *Abulpharag. Histor. Dynast.* p. 101.

Post Completos demum annos ætatis 40 Prophetiz munus sibi arrogavit. *Ibid.* p. 102.

OR

A.D. 608 or 609, and the first grand downfal of it, by the rise of the *Turkish* Empire at the Inauguration of † *Tangrolipix* (after the taking of the Capital City *Bagdad*.) A. D. 1057 or 1058, as is well known in History; I shall propose my own Conjecture; which is this, That these numbers twice repeated, may be taken distinctly and seperately; and so in the whole will amount to about 300 years: that the former 150 years may belong particularly to the *Eastern*, and the latter 150 to the *Western* Empire: and that withal they may be accompted not from the first rise of the *Saracens*, or their ravaging such parts of the *Roman* Empire, as formerly belong'd to the *Grecian*, *Persian* or *Babylonian* Monarchies; But from their first attempts, on what belong'd singly to the *Roman* Empire; or indeed more exactly, from their first be-seiging or ravaging the two chief Seats of the Empire, *Constantinople* and *Rome*: and so may be restrain'd to the Countries adjoining to, and depending on those Cities. And, in this sense and restriction, the Prophecy will agree well enough with

Anno decimo [Hegiræ] Muhammedes ægrotavit, & diem obiit die lunæ qui viceſimus octavus fuit menſis Sephar, annos natus 63. quorum 40 tranſacti ſunt antequam munus propheticum ſibi vendicaret, 13 alii dum Mecchæ ſubiſteret, & 10 demum poſt Hejram, quibus Medinæ ſubſtitit. *Abul. Pharag.* p. 103.

Obiit autem die Lunæ qui 12^{us} erat menſis Rabii prioris Anni 111, cum natus eſſet annos 63. aut ſecundum alios 65, *Elmacin.* p. 9. 10.

• Natus juxta Al Kodai Anno Alexandri 882, juxta Abulſeda 881, Errore ergo ſcribarum maniſeſto apud Abul Pharagium pro 82 ſuppoſitum videtur 92. *Pocock. Not. in Specim. Hiſt. Arab.* p. 170.

† Anno [Hegiræ] 447. [A. D. 1055. vel 1056] Togrulbecus [ſive Tangrolipix] ut Bagdadum venitprehendit Melecrabim, & ceſſavit Oratio ejus in fine Ramadani. Atque ita deſiit Imperium Boijtarum quod duraverat annos 127. Laus ſit ei cujus Imperium non tranſit. Veniens autem Princeps Togrulbecus Bagdadum adduxit 18 Elephantes, & domicilium fixit in arce imperiali, ſuitque ei Bagdadi ſtabilitum Imperium. — Anno 449. [A. D. 1057 vel 1058] Induit Chalifa Caijmus Biamrilla Principem Togrulbecum veſte Imperiali, eumque coronavit, & torque atque armillis ornavit; ſcripſitque ei auctoritatem conſignatam de præfectura aulae ſuz, & ſtabilitum ei fuit Imperium atque Regnum, nec in utraque Iraca & Choraſana quiſquam fuit reliquus qui litem ei moveret. *Elmacin.* p. 271. 272.

Anno [Hegiræ] 447^o Idem [Soltan Togro'l Beg] Bagdadum pervenit, ibique pro eo in ſuggeſtis oratum eſt. *Abul. Pharag.* p. 226.

History

History. Now that these Numbers may be taken as distinct Numbers, and applicable to distinct Times and Places, seems to me probable, because they are twice repeated, just in the same manner, and at some considerable distance in the Trumpet: which where the Numbers are the very same, is not to be parallel'd in all the Book of the Apocalypse besides. And that the Numbers may be look'd on as so distinct that they may be successive, and one after a nother, so that the first may be apply'd to the *Eastern*, and the last to the *Western* Empire, is also probable because the one is considerably prior to the other in the Prophecy; and chiefly because the latter is particularly ascrib'd to the *Tail of the Locusts*, by the *Alexandrian MS.* and other the best Copies of the New-Testament, as I have above rendred the Text from them. Now we know by the explication of *Nebuchadnezzars* Image, that the upper or *fore-parts* of the Image belong'd to the *former*, and the lower or *hinder-parts* belong'd to the *latter* Monarchies: and accordingly the former 150 years, may belong to the *former* parts of the *Saracen* Empire; and the latter to the *latter* parts of it, or to its *Tail*, as those MSS. directly express it: and the Series of the Prophecy would of it self very well allow. And then that the dates or Epochas of these several Periods, are not to be taken from the *Saracens* afflicting those Countries, which were once part of the former Monarchies, we shall see hereafter; where we shall find that the Fourth Monarchy scarce ever is at all concern'd with them.

See Schol. 2.
After the 5th.
Vision of the O-
pen Codicil.

But that particularly we ought to date the first Period, from the Primary Seige or Attempt, on the Capital City of the *East*; and the last Period from the like Primary Ravaging of the Capital City of the *West*, I collect from the parallel fifth Vial, which, as I have already observ'd, is capable of giving us assistance in such a difficulty; where we find the *Kingdom of the Beast* in general afflicted, and its Subjects in general in great torment; but yet the Vial it self was poured out on the *Throne* of the *Beast*; as if the Plague was dated from thence, and thence spread it self into the rest of the Kingdom. And the fifth Angel poured out his Vial upon the Throne of the Beast; and his Kingdom was full of darkness, and they gnawed their Tongues for pain, and blasphemed the God of Heaven because of their pains, and

Apoc. xvi. 10.
11.

and their sores; and repented not of their deeds. So that if we suppose from this parallel Vial, that the fifth Trumpets Numbers are to be dated from the first Onsets on the Thrones of the Roman Empire, which at that time were two, *Constantinople* and *Rome*, we shall find that the History of the *Saracen* Oppressions, will agree well enough with the Number in the Trumpet before us. And as to the former 150 years for the *Greek* Empire, they will be dated from the beginning of the *Saracens* first famous siege of *Constantinople* A. D. 673, and their period will end at their taking of † *Crete*, about 150 years afterwards, A. D. 823. which immediately preceded their Attempts for *Italy* and *Rome*, the other Object of their Oppression and Violence. Accordingly the date of the latter 150 years, for the *Western* Empire will follow, A. D. 846 When the *Saracens* first came and ‡ sack'd part of the Old Throne of the Beast; the City of *Rome*; and carried away the Silver Doors of one of its Churches: and its conclusion will fall about A. D. 996. And accordingly we find that they were beaten out of *Italy* by the Emperor *Otho* III. A. D. § 1001.

Vid. Petav. Rationar. Temp. p. 462.

* The year that followed, being the fifth of Constantinus Pogonatus [A. D. 673] the Saracens came up to the borders of Thrace, seizing on all that lay betwixt the Hebdomum or Western Promontory, and Cyclobium. Constantine brought out his Fleet, and every day they fought from Morning till Night, betwixt the Brachiolum of the Golden Gate, and Cyclobium; so near were they got to Constantinople. From the Month of April till September they pertinaciously continued their siege, and then despairing of success departed to Cizicum; where they wintered, and the Spring again renewed the War: And this course they held for seven years, as the Greek Annals tell us. Howel Pt. 3. p. 288.

† Creta sub Michael Balbo a Saracenis Hispaniensibus occupata circa annum 823. Petav. Rationar. p. 401. See also Howel Pt. 4. p. 355.

‡ Hoc anno [846] insigne Romana Ecclesia accepit detrimentum. Quippe Saraceni prædæ libidine stimulati ex Africa classem Romanis littoribus intulerunt; & proceris ad urbem facto opimas Apostolorum Petri & Pauli suburbanas basilicas, nemine vim propulsante diripuerunt; ac pretiosis omnibus eorum ornamentis ablati, ipsas etiam basilicæ Vaticanæ valvas argenteas abportarunt. Appia inde via digressi Fundos petiere, oppidoque succensio, & civibus aut morte aut servitute multatis, prope Cajetam confedere. Sigon. De Regno Italix.

§ Inter hæc Saraceni magna manu in Campaniam irruerunt, & Capuam ejus provincie Caput ceperunt; quod ubi Otho cognovit tanta celeritate in Italiam sese retulit ut 8 Kal Aprilis A. D. 1001 Ravennæ confliterit. Inde ad Saracenos contento cursu profectus, non minore felicitate Capuam recepit quam virtute Hostes e finibus populit. Sigon. De Regno Italix.

they

Hypoth. 6.
prius.

and four * years afterwards A. D. 1005. within the time limited here, they were utterly driven away from the *Italian Coasts*; or at least from those parts of them which belong'd to the *Western Empire* or *Latins*. For the attempts that were made there afterwards, were made on the *Greeks*, who had settled themselves in the foot of *Italy*; and not at all on the *Latins* or *Romans*; and so were only a relique of their Invasions of the *Greeks*, and ought not to be accounted a part of this Period of their tormenting the *Latines*, and indeed soon after this their whole power dwindled away, and the *Turks* came in their place.

TRUMPET. VI.

Apoc. ix. 13.
&c.

AND the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14. Saying to the sixth angel which had the trumpet, loose the four angels which are bound in the great river Euphrates.

15. And the four angels were loosed; which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16. And the number of the army of the horse-men were two hundred thousand thousand: and I heard the number of them.

17. And thus I saw the horses in the vision, and them that sat on them; having breast-plates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of Lyons; and out of their mouths issued fire, and smoke, and brimstone.

18. By these three were the third part of men kill'd; by the fire and smoke, and brimstone which issued out of their mouths.

19. For their power is in their mouth, and in their tails: for

* In Venetorum Annalibus annotatum ego invenio, hac tempestate [A. D. 1005 Bello Saraceno, quod quantum a se gestum Veneti vocant] Saracenos Italia omni feliciter fuisse ejectos.— A Venetis non tam Barium obsidione liberatum, quam ex ipso hoste, multis ex illius trirēibus in conflictu disiectis, reportata victoria; gravissimo quidem exitu Nobilis; ut Saraceni toto mari depulsi non amplius ab eo Tempore classibus oras Italicas appetere ausi fuerint. *Boxhorn. Hist. Universal. p. 581.*

their tails were like unto serpents, and had heads, and with them they do hurt.

20. And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship demons, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk.

21. Neither repented they of their murders, nor of their forceries, nor of their fornication, nor of their thefts.

The second woe is past, and behold the third woe cometh quickly. Chap. xj. 14.

In this sixth Trumpet we have a most lively Description of the *Turks*, and of the Miseries they have brought upon *Europe*; and each Circumstance does so concur to Decypher that Empire, that he must be very unwilling to believe any thing of this nature that can deny, I had almost said that can doubt of it. For first, we have here four *Angels* at the great River *Euphrates*; answering to so many Sultanies, or Kingdoms, which the *Turks* had at or near the River *Euphrates*, for several Successions together: whose Capital Cities were *Bagdat*, *Iconium*, *Aleppo* and *Damascus*; a particular † Account whereof I have here inserted out of *Mr. Mede*, from the *Turkish* Histories. We have secondly an Account, that these *Angels* were bound in the great River *Euphrates*: i. e. That these four original Sultanies of the *Turks* were by Force and Violence compell'd to confine themselves to the parts adjoining to *Euphrates*, notwithstanding they had attempted to extend their Dominions farther from it: answering to that most remarkable Restraint put upon them in the 12th and 13th Centuries for near 200 years together by the Holy War: and that by the *Europeans* also, the Inhabitants of that third part of the World, which they were principally to plague afterwards. And this Holy War it was which Repuls'd them, and confin'd them to their former Seats near the great River *Euphrates*, till almost the end of the 13th Century.

† Regni Turcici ad Euphratem quadripartiti Diagramma ab Anno 1080.
& deinceps ex Elmacino Arabe, & Scilice autore Græco.

Ultra Euphratem.	Cis Eu	phra	tem
Bagdadi.	Cæsarea Cappa- docia & Iconii &c. in Asia Minore.	Alepi.	Damasci
1 Togrulbecus 2 Olbarsalanus			
3 Gelaluddaulas an- no 1071.	1 Sediuddaulas cog- nomine	1 Sjarfuddaulas	1 Tagjuddaulas
4 Barkyarucus	Cutlumusus	2 Radnwanus	2 Decacus
5 Muhammedes	2 Selimannus	3 Tagjuddaulas fil.	3 Ababacus adhuc in viris anno 1115.
6 Mahmudus cepit anno 1117.	3 Tanismanius	4 Bulgarus cepit anno 1117. &c.	4 Sanguinus
7 Cassanes &c.	4 Masutus	Al Malech Al Naserus	5 Noradinus
Usque ad ann. 1258.	5 Calisaflanus	Usque ad ann. 1259.	6 Melechsaln
	6 Rencratinus		7 Saladinus
	7 Aladinus I.		8 Eladel
	8 Azadinus		9 Elaziz
	9 Fathasinus I.		10 Saphradinus
	10 Fathatinus II.		11 Corradinus usque ad 1259.
	11 Aladinus II. Usque ad ann. 1301		

Hicce (tribus postremis) quartam Tetrarchiam annumerat Scilix *Antioche-
nam*, modicis finibus contentam: Nam, inquit, *Laodiceam* usque Syria *Calip-
has* Egypte gente Saracenica possidebat regiones. Sed cum regnum illud
Antiochenum, ut ab Euphrate paulo remotius, ita non nisi quatuordecim an-
nis duraverit; Antiochia statim Boamundo duce a nostris capta; præstori-
rit forsan eo expuncto Imperium Bagdadense seu Persicum, ab altera Eu-
phratis ripa, (Nam Scilix tantum Turcarum qui Euphratem trajecerant rati-
onem habuit.) quaternario complendo adjicere: ut ita Imperium Turcicum
universum ultra citraque Euphratem in quatuor istas Sultanias divisum intel-
ligatur. *Mod. Commentat. Apoc.* p. 585, 586.

Of the Selzuccian Tribe Tangrolipix, Cutlu Muses, Melech, and Ducat,
were the Heads; of which, Tangrolipix, as the Chief of that Clan or Family,
was settled in the Throne of Persia. Cutlu Muses furnish'd with an Army
against the Christians, possess'd himself of a great part of Asia Minor; Me-
lech and Ducat, by the Favour of their Cousin, the Persian Sultan, were Vested
into the Cities of Aleppo and Damascus, with their Territories. Heylin. Cos-
mog. p. 806.

And

And altho' I take this account of Mr. *Mede's* to be sufficiently attested by History, and to be the proper meaning of the *four Angels bound in the great River Euphrates* in this place, yet I will not here wholly omit some Circumstances in the first rise of the *Ottoman* Family it self, under which principally if not solely *Europe* has been since plagu'd by the *Turks*; because some of late incline to refer them to this place, and to imagin them foretold by this Prophecy. We must know therefore, from the *Turkish Annals*, that when * *Solyman-Shah* the first Eminent and Remarkable Person of this Family, attempted, about *A. D.* 1214, with his *three Sons* to retire out of *Persia*, where he had a small Government, into *Asia Minor*; moved thereto by the fame of the *Seljukide* then reigning in those Parts, He ventur'd to pass the great River *Euphrates*, without a sufficient knowledge of the places where it was fordable: But was so unfortunate as to be drowned therein. This sad accident discourag'd all his Sons to that degree, that two of them return'd back into *Persia*, and the third, *Ortogrul* by name, the Father of *Ottoman*, who was it seems more couragious than the rest, tho' he did not return into *Persia*, yet He with his *three Sons* also stir'd no farther, but remain'd in the Neighbourhood of *Euphrates* for some time;

* Nihil certi ultra Solyman-Shahum de Othmanidarum origine memoriz proditum reperimus. Illum tradunt circa Annum Hegiræ 611. a Jingischani & Tatarorum relicta provincia Mahan e ditionibus Persarum cui præerat una cum aliis qua principibus qua subditis fuga se subducentem in Asiam Minorem iter instituisse, audita Seljukidarum, qui in ea tunc temporis regnabant, fama. Factum autem ut cum Euphratem, cujus vada nesciret, transgredire vellet aquis obrutus periret. Eo casu confternatis filiis tribus qui cum ipso erant duos Sankur Zengi & Cum Tugdi in Persarum regiones rediisse; Ortogrulæ vero tertium una cum tribus qui & ipsi erant filii Condaz, Sarubani, & Othman istis in partibus substituisse; donec Sarubanio filio ad Iconii Dominum Aladinum misso ipsius ditiones ingrediendi veniam, & locum ubi sedem figeret impetraret. Quo assignato castra posuit, 400. suorum tentoria Turcica secum habens. Hic cum rebus contra hostes strenue gestis magnam apud Aladinum gratiam iniiisset summoque in honore esset vitam cum morte commutavit Anno Hegiræ 687. Atque in locum ejus substitutus est filius ipsius Othman Beg jussu Regis. *Ch. Pocock. Suppl. Abul-Pharag. p. 41. 42. Ex Annal. Turc. in initio.*

and (as it seems) for many years together; till *Aladin* the Sultan of *Iconium* receiv'd him, and gave him a Countrey to inhabit. Soon after whose death his Son *Ottoman* became famous, and in a few more years, rais'd that mighty *Ottoman* Empire of the *Turks*, by which *Europe* has been so long afflicted; and to which the present Prophecy does properly belong.

Now here, say some, we have the *Four Angels*, *Solyman-shah* and his *Three Sons*, or rather *Ortogrul* and his *Three Sons*, the Captains of the *Turks* moving towards *Europe*: Here we have these *Turks* passing the great River *Euphrates*: But by the sad mishap of the drowning of *Solyman-shah*, they are affrighten'd, and confin'd for a considerable time at the said River: Hence afterward they are receiv'd by *Aladin*; and before, or at his death, plainly let loose to pursue the Conquests towards *Europe*, or to slay the third part of *Men*, according to this Prophecy. These Circumstances it must be own'd are peculiar; and if they were eminent and remarkable enough, do not ill agree with the words of the Prophecy before us. However, as they are, I thought it not improper to set them down, and leave them intirely to the judgment of the Reader.

We have thirdly the time of these four Angels continuing loose after that restraint was taken away, *An hour, and a day, and a month, and a year*; that is 396 years and 106 days, thus,

	T.	D.
An Hour =	0	— 15.
A Day =	1	— 00.
A Month =	30	— 00.
A Year 365 $\frac{1}{4}$ =	365	— 91.

Total 396..106.

So that if we can but find the exact beginning of these years, at the Commencement of the Reign of *Ottoman*, when the *Turks* were immediately let loose upon the Western parts, we may easily find their conclusion also; and compare it with the Prophecy before us, and with the History of the last four Centuries to which it belongs. Now tho', I confess, this has all along been look'd on as a very difficult Point; to determin to a few days, or weeks, or months, nay or to a year the Date of *Ottoman*'s Reign, because of the difference among the

the Historians; yet since I have made some new remarks on this Head, and I think have observ'd the occasions of a great part of this difference, I shall venture to attempt it. And it will very well deserve our pains, because the exactness of the completion of this most remarkable Prophecy depends upon it. In order to which I observe,

(1.) That by the common consent of all Historians, Turkish or Greek, *Ottoman* began to Reign *about* the year of our Lord * 1300. This is so universally agreed on by all that I shall not need to insist any farther upon it. I observe,

(2.) That, as far as appears, the Opinion of *Ottoman's* beginning his Reign any considerable time *before A.D. 1300* is principally, if not wholly owing to a mistaken number in the *Turkish Annals*, ascribing † 29 years to his Reign; and yet dating the be-

* Othomannorum Primordium anno Christi imputari solet 1300. Petav. Rationar. Temp. p. 593.

Ottoman emboldened with such great Successes, and hearing of the Death of Aladin II. whom he acknowledged for his Lord, he took unto himself the title of Sultan Anno 1300. from which before he had abstain'd. Heylin. Cosmog. p. 806.

Sed quod omnium acerbissimum, & Christianis luctuosissimum, sub eo, nimirum anno 1300. natum est Imperium Turcicum, Asiaticis, Europæisque terribile, in Othomanno Satraparum Asiæ potentissimo, cui cum Bythnia ovenisset. Idem Satrapias cæteras sibi subjecit; gradumque posteris stravit ad erigendam sublimem illam potestatis molem qua orbis premitur, gemitque perdiu diræ tyrannidi mancipatus. *Flosc. Histor. p. 296.*

Othomannus Conditor Imperii Turcici anno 1300. ex Analibus Turcici — Nominantur Regni ejus anni 28. & principium collocatur in annum Christi 1300. ex Annalibus Græcis. *Mellific. Histor. p. 246. & 248.*

At the same time also Othoman began to Coin Money in his own name, and to take upon him all other Honours belonging to a Sultan or a King; which was about 10 years after the Death of his Father Ertogrul, and in the Year of our Lord 1300. unto which time the beginning of the great Empire of the Turks, is under the Fortune of this Othoman to be of right refer'd, as then by him thus begun. *Knowls Turkish History, p. 143.*

Inauguratus Anno 699. Noaman Histor. Erudit Turc. Sultani titulo primum in Suggestis facta est mentio anno 699. *Pocock. Supplem. Histor. Abul-Pharag. p. 42.*

† Tandem exactis in imperio 29 annis Osman Gases vitam cum morte commutavit. *Annal. Turc. p. 5.*

ning

ginning of his Successor's Reign *An. Heg.* 727. whence indeed it would follow that *Ottoman's* Reign began *An. Heg.* 698; answering to a lesser part of *A. D.* 1298, and a greater of *A. D.* 1299. Now, tho' this be so, yet almost all Historians from other (a) Evidence and Circumstance, conclude, that the Date of his Reign could not be so soon, but must be delay'd for a year or two later; tho' still at the same time they don't correct this Number, which has been so great an occasion of Mistake, and is so contrary to their other Assertions. Now that this Number is a Mistake, and ought to be smaller, is not only the Consequence of all the other Testimonies, but is the express and conjoint Affirmation of two *Arabick* Historians, *Ahmed Ebn Yuseph*, and *Al Jannabius*, as the most Learned Dr. *Pocock* assures us; who both give but (b) 26 years to his Reign; and from whose Numbers that mistaken one in the *Turkish* Annals ought therefore most certainly to be corrected. I observe,

(3.) That since the same Year of the *Hegira*, (by which *Ara* all the *Turkish* Accounts are determin'd.) I mean the last of the seventh Century *An. Heg.* 700. corresponds to the latter Months of *A. D.* 1300, and to the former of *A. D.* 1301. 'Tis no wonder at all if the generality of Christian Historians, who seldom count more nicely than by whole Years, should ascribe that which happen'd in any part of *An. Heg.* 700. to *A. D.* 1300. not only on account of their being both such remarkable Numbers, as the last of their respective Centuries, and so making an agreeable Coincidence and *Epocha*; but chiefly, because in our Annals and Chronological Tables all Foreign Years are generally reduc'd to those of our *Christian Ara* in which they begin, and are made to stand in correspondence to them; and this the more easily happens in most Cases, because the

(a) Postea cum Soltan Ala'ddin senio fractus, a Tartarorum incursionibus vexatus satis habuit res suas curare, Othman Beg iste Soltani nomen sibi assumpsit in urbibus quas Grecis eripuit: ac eo titulo primum in suggestis facta est ejus mentio anno 699. quod & Soltani Ala'ddini permisso factum volunt nonnulli, *Pocock. Suppl. Abul. Pharag. p. 42.*

(b) Vixisse annos sexaginta novem, Viginti sex regnasse testantur *Al Jannabius*, & *Ahmed Ebn Yuseph. p. 43.*

Month or Time of the Year is generally omitted by Historians : and so 'tis no wonder if an Accident that happen'd sometime *An. Heg. 700.* without any farther obvious Notation of the Time of the Year, should be generally plac'd *A. D. 1300.* since therein that *Turkish* Year began. So that the generally receiv'd Opinion that *Ottoman* began *A. D. 1300.* is no considerable Prejudice to any other which shall place the Date of his Reign any time within *An. Heg. 700.* supposing there be other direct Evidence that it ought to be so plac'd. I observe,

(4) That the true Date of *Ottoman's* Reign and Empire, is to be begun from his taking upon himself the Title and Power (c) of Sultan, and the causing Publick Prayers to be first made

(c) *Quamvis autem Jus Sultaneæ dignitatis adhuc Aladine superstite consecutus fuerat Osman Gasis, tamen ut Aladinem honore summo se prosequi, placque venerari testaretur, nec monetz nummorumve signandorum jus, nec earum precum quæ Turcis Hutbe dicuntur, & concipi singulis festis hebdomadariis in actu publico pro salute felicitateque Principis solent, eo vivo sibi voluit usurpare, sed integrum Sultano Aladini utrumque reservavit, ejusque nomine fieri ambo iussit. — Netamen quod consecutus ab Aladine vivo fuerat, (eo mortuo) negligere videretur statim præcepit & ordinavit ut legisperitus quidam, vir religiosus, cui nomen erat Dursun-Fakiches Judex pariter & Episcopus esset in oppido suo Caratze-chifare; & Hutben sive publicas pro salute prosperitateque Principis preces, ipsius Osmanis nomine deinceps conciperet. — Hoc itaque modo primum omnium Hutben preces Osmanis nomine veluti jam Sultani Caratze-chifare conceperunt. Nonnulli tamen Osmanis tympana cum vexillo prius quam ab eo capta Bilezuga fuisset, aliquot scilicet ante hoc tempus annis, a Sultano Aladine, tanquam principatus insignia fuisse donata commemorant: adeoque referunt id temporis quum Caratze-chifur in potestatem Osmanis venisset Sultannum Aladinem ei signa potestatis supremæ per Aetemurem fratris Jundufis filium misisse. Addunt etiam Sultannum Aladinem, quum ei vexillum illud afferri jussisset in mandatis Aetemuri dedisse, suo nomine diceret Osmanis, quicquid Musulmanx religionis hostibus Christianis eripuisset bona cum Aladinis ipsius pace sibi retineret: itidemque se Osmanis signandæ pecunie potestatem concedere; cum precibus Hutbeis die Veneris, hebdomadario Musulmannorum festo pro ipsius incolumitate dicendis: quæ duo duntaxat ad jus regium pertineant. Ut ut vero se res habeat, hoc quidem constat, postea quam ab Osmane Judex & Antistes sacrorum factus fuisset ille Dursun-Fakiches, Hutben ab eo primam nomine Osmanis in oppido Caratze-chifare de suggestu fuisse pronunciatam. Primum vero post initum ab Osmane principatum Bairami festum quod instar paschatis Christianorum Musulmanni celebrant, institutum fuit in Osmanis oppido Eski-Schehere, quo Palæopolis aut Civis vetus* for

vid. Testim.
Pocockii prius
p. 482.

for himself as such at *Charatze Chisar*, whether this happen'd before the Death of the Old Sultan *Aladin*, or not till after it. The reason of the Observation is this, that whereas the Historians are divided about the one, namely, whether *Aladin* was Alive or Dead at the beginning of *Ottoman's* Reign; yet they agree well enough about the other; namely that his claiming the Title of Sultan, and causing the Publick Prayers call'd *Hutbe*, to be every *Fryday* put up for him as such, was the true *Epocha* of his Reign. And *Leunclavius*, as we have just now seen, assures us, that its Date among the *Turks* themselves, was originally taken from the Commencing of those Publick Prayers, tho' he is not able positively to determin whether that was before or after the Death of *Aladin*. I observe,

(5.) That this beginning of the Reign of *Ottoman* appears to have been about the middle or towards the latter end of *A. D.* 1301. i. e. about *May, June, July, August*, or the beginning of *September* that Year. For not only the common Opinion of Historians agrees well enough to this time, as we have already seen; but, what I mainly aim at in this place, the best Testimonies we have, do fix it here also. For both, *Al Fannabius* and *Ahmed Ebn Yusuf*, the two *Arabick* Historians abovemention'd, and *Choja Aphendi*, another famous *Turkish* Historian, all Quoted by *Dr. Pocock*, and *Noaman in Historica Eruditorum Turcarum*, as our very Learned Professor of the *Hebrew* Language, *Dr. Syke*, informs me; and the *Turkish* Annals themselves Publish'd by *Leunclavius*, agree that *Ottoman* dy'd, and his Son *Urchan Beg* succeeded either at the conclusion of *An. Heg.* 726. or at the beginning of *An. Heg.* 727. (d.) *Choja Aphendi* (†) *Abraham Zacuth*, (d.) and *Noaman*, expressly.

significatur; Ibidemque tunc *Hutbe* preces etiam pro felicibus *Osmanei* Regni auspiciis publice recitate fuerunt. Quapropter ab hoc exordio preces *Hutberum* *Osmanis* nomine conceptarum, Quem *Turci* posthac *Chanem* sive Regem suum Adpellarunt, scribi deinceps *Osmanei* primus annus Imperii cepit. *Leunclav. Hist. Musulman. Coll.* 151.

(d) *Choja Aphendi*, Celebris apud *Turcas* Historiz Autor, *Urchanem* natum anno 680. perhibet, imperare cepisse 726. regnasse annos 35. *Pocock. ubi supra.*

† Anno 726. Obiit Sultan *Othmen*; *Zacuth* apud *Scalig. Can. Isag.* p. 146.

(d) *Urchan* Patri successit anno 726.

fix the Death of *Ottoman*, and the Date of *Urchan Beg's* Reign to *An. Heg.* 726. The (e.) *Turkish Annals* to *An. Heg.* 727. *Al (f.) Jannabius*, and *Ahmet Ebn Yuseph*, to the beginning of *An. Heg.* 727. So that the Death of *Ottoman* will most agreeably to all these Authentick Testimonies compar'd together, be fix'd to the very end of *An. Heg.* 726. So that if we subtract from that time the Years of his Reign, which we have seen from the united Testimonies of *Al Jannabius*, and *Ahmed Ebn Yuseph*, were no more than 26, we must hence be oblig'd to date the Reign of *Ottoman*, or the beginning of the *Ottoman Empire*, even tho' there were a few redundant, or deficient Months, about the latter end of *An. Heg.* 700. i. e. about the middle or towards the latter end of *A. D.* 1301. as was to be prov'd. I observe,

(6.) That this time of the Rise of the *Ottoman Empire* agrees well enough with an ancient and valuable Testimony of (g) *Abraham Zacuth*, the Author of the *Jewish Chronology*, call'd *Juchasin*, which was written about 200 years ago; who asserts that *Aladin* did not dye till *An. Heg.* 702. answering to part of *A. D.* 1302. and part of *A. D.* 1303. Altho' it has hitherto generally been esteem'd contrary to all the other Accounts of these Matters. Whereas if we suppose, which I confess seems to me the most probable Opinion, that *Aladin* was alive when *Ottoman* began his Reign, as this Testimony also confirms, it will very well agree with our present Stating of these Matters; since 'tis own'd that *Aladin* offer'd the Title of Sultan to *Ottoman* whilst he was alive, and that he was then very Old and broken with Age also: which suits our present Accounts very well; he not surviving more than a year or two in the present Hypothesis. I observe,

(e) Ejus loco rerum administrationem consecutus est Urchan filius, Anno Mahumetano 727. p. 5.

(f) Urchanes autem, (consentientibus Al Jannabio & Ahmede,) regnare cepit incunte Anno Hegiræ 727. Pocock. ubi Supra p. 43.

(g) Aladin Persarum Rex, qui Othmen præfecerat Carmania, & Regio titulo ornarat. moritur Anno Hegiræ 702. Apud Calvis: ad A. D. 1303. Vide & Scalig. Canon. Isagog. p. 146. 317. 318.

(7) That tho' none of the Historians directly mention the Month, or exact time of the Year when the Date of *Ottoman's* Reign began, yet *Leunclavius* tells us so much as is equivalent thereto, namely that it was a little before a famous Feast, or *Bairam* of the *Turks*, which was Instituted upon this very Occasion by *Ottoman*; and that from the first Appointment of the *Hutbe*, or Publick Prayers for the Felicity of his Reign, a little before this Solemn *Inauguration Feast* or *Bairam*, the *Turks* themselves dated the beginning of it. We must therefore know that the *Turks* have, as far as appears, ever since *Mahomet's* time had a *Festum Perigrinantium*, or *Bairam*, for those which went on Pilgrimage to *Mecca*; which is esteem'd at present, the smaller *Bairam*, and is on the 10th day of *Dulhégia*, the last month in the *Turkish* year: but which does not seem to belong to this Matter. Besides this ancient and lesser *Bairam*, they have another which is now esteem'd the greater *Bairam*, and begins the first day of *Shawal*, or of the 10th month, and follows their month of Fasting *Ramadan*, as our *Easter* follows our *Lent*: and this seems both by the words of *Leunclavius*, and by the manner of its Celebration, which wholly looks like that of an *Inauguration Feast*, to be that which was Instituted by *Ottoman*, at the beginning of his Reign. Now this first day of the 10th month, or great *Bairam* happen'd *A.D.* 1301. upon *Friday* the 9th day of *June*, a little before which those *Preces Hutbeæ* which are mention'd by *Leunclavius*, as the true date of *Ottoman's* Reign began: which must therefore have commenc'd about *Friday, May 19th* that Year, that so on that day, on the 26th, and on *June 2d* those Publick Prayers might have been put up for the Felicity of *Ottoman's* Reign, which appear by the Historians to have preceded that great *Bairam*, when they were also more solemnly put up on the same Account; and of which the present practice of the Grand Signior, who that day begins with a Prayer in *Santa Sophia* seems to be a remain. And if the true reason why the *Inauguration Feast* was not Instituted at the very first beginning of his Reign, or primary commencement of the Publick Prayers for him, but defer'd till the beginning of the 10th month, was that this first Date happen'd in the month of Fasting *Ramadan*,

as

Vid. Testim.
supra Citat.
P. 183, 184.

Vid. Pocockii
Notas in Specimen
Historiæ Arabum p.
118. 119. 125.
127. 177.

See Sir P. Ricaut's *Present State of the Ottoman Empire* Book 2. Chap. 24.

as is not improbable, we are still more sure of our *Epocha*; and can hardly mistake it above a single week over or under; which Latitude the strictest interpretation of the words of this Prophecy does undoubtedly admit of. So that according to the best Evidence we can yet find, *Ottoman's* Reign or the beginning of the *Ottoman* Empire is to be dated upon, or about *May 19. A. D. 1301.* Hypoth. VI. prius.

Now therefore since we have found the date of *Ottoman's* Reign, or the beginning of this famous Period of the Second Wo, *an hour, and a day, and a month, and a year*, and its duration also, let us see where its conclusion will fall. To this *Epocha* therefore *May 19, 1301* let us add the foremention'd number 396 years and 106 days, and We shall come to the first day of *September, A. D. 1697. O. S.* And 'tis well known that the last * famous and concluding Victory, which the Christians under Prince *Eugene* of *Savoy* gain'd over the *Turks*, and which put a final Period to the last War, was that very year, and that very day of the year also. And it was of such consequence, and so remarkable, that there immediately followed, the very next year, the famous Treaty of Peace at † *Carlowitz*; which notwithstanding the most Violent Temptations on the *Turks* side to a Rupture, has continued hitherto inviolable, as a remarkable completion of this Prophecy. All which is the more to be taken notice of, because it is so exact, as in a manner to correspond to a Single Day; an accuracy not elsewhere to be observ'd in the prophetick writings; and because the time of the conclusion of this last *Turkish* War, was from this place of

* The Imperial Ministers [at *Reswick*] receiv'd an account of this Stupendous Victory, the like of which, had not been obtain'd during the whole course of the War. Dr. Crull's *Contin. Puffend. Introduct. 10 Hist. p. 531.*

† — They were the sooner dispos'd to consent to the opening of a Treaty of Peace or Truce at *Carlowitz*, a place on the Turkish Territories, betwixt *Peterwaradin* and *Salankement*; whilst on both sides the Armies, tho' very numerous, remain'd all this Campaign [1698] unactive, so expect as it were the happy issue of this Treaty; which from its beginning, was look'd upon as good as concluded. *Ibid. p. 533.*

Demonstrat.
Pref. p. 17. 18.

the Apocalypse very nearly foretold, both by * Mr. *Brightman*, in the beginning of the last Century; and by Dr. *Cres-
fener* also several years before it came to pass, in our own Age. We have *fourthly* the main design of the loosing of these four Angels; viz. to slay the Third Part of Men, i. e. The *Europeans*: and this also agrees with the History of the *Turks*. For as we find by † *Chalcocondylas's* account, that soon after *Ottoman* was seated on the *Turkish* Throne, the *Turks* made an Irruption into *Europe*, even as far as the *Danube*, and a second in a very little time after in the Reign of *Ottoman* himself; so ere one sixth part of their time was over, † A. D. 1357 or 1358, they entred *Europe*, with a very numerous Fleet of Ships; and have been ever since, till the Peace of *Carlowitz*, a most heavy plague to it; as is abundantly known in History. We have *fifthly* the specification of the misery that the *Turks* were to bring on *Europe*; that whereas the *Saracens* before had only power to torment but

See Dan. xi.
41.

* Executio mandati, incidens in annum 1300. uno consensu omnium historicorum; quando compositis domesticis disidiis, & consentientibus omnibus in Ottomannorum Imperium, libere licebat totis viribus ad dilatandos suos fines incumbere, & tandem aliquando ex illis suis angustis povere. Quantum temporis duraret potestas data Turcis declaratur proximis verbis, parati ad horam, & diem, & mensem, & annum: Quæ tam accurata descriptio ad solandos pios pertinet, quibus cognitum spiritus esse voluit, gravissimam hanc calamitatem statutos suos terminos habere usque ad minimum momentum, ultra quod non prorogabitur. Quod quidem spatium videtur esse trecentorum nonaginta sex annorum, singulis diebus sumptis pro singulis annis, ad eam rationem, qua menses antea interpretati sumus. Annus autem simpliciter hic positus vulgatus & usitatus *Julianus* intelligitur, trecentorum sexaginta quinque dierum, & aliquot horarum. Quod omne tempus numeratum ab anno 1300, exibat tandem ad annum 1696. Qui ultimus est terminus Turcici nominis, ut etiam alie scripturæ miro consensu probant. *Brightmannus* in locum.

† Ἐπὶ τῇ βασιλείᾳ τοῦ αὐτοκράτορος Τούρκου εἰς τὴν Ἑυρώπην διαβάτης ἐστὶ Ἐπίσκοπος καὶ ἐκ χιρρότου καὶ ἐκ χιρρότης φέρει τοὺς ἑλλήνας, καὶ διὰ τὰς τῶν μάντων τῆς Θεσσαλίας εἰς Ἱσπρίαν ἐλάνοις ἐλπίσιν, τὴν χώραν ἐπιδραμόντες, πᾶσι πολλὰ ἐκρηπίζον, καὶ ἀνδραποδὰς αἰς πλείους ἐλάνοις εἰς τὴν Ἀσίαν διαβόουν, τῇ Ἑλλάδι καὶ Τεσσαλίᾳ ἦσαν καὶ Ἱσπρίαν. Chalcocond. lib. 1. p. 8. Iuvasio a. Anno Dom. 1301. in Marg. ascribitur.

† Urchania jussu anno Hejræ 758 [A. D. 1357] filius ipsius Soliman Basha connexis trabibus copias in Græciam trajecit. *Pasock. Supplem. p. 43.* Quod anno Hejræ 759 [A. D. 1358] factum asserunt Annales Turcici.

not

not to kill; these *Turks* had commission not only to torment but to *slay* the Third Part of Men: i. e. Utterly to destroy and put an end to that part of the *Roman Empire*, which they assaulted: which they did accordingly, by the taking and sacking of *Constantinople*, A. D. 1453. and by the entire conquest and possession of the *Eastern Empire* ever since to this day. We have *sixthly*, the Characters of the Instruments of this Woe; that they were to be prodigiously numerous, and chiefly made up of Horsemen: exactly accordingly to the Old Characters of *Gog* of the land of *Magog* in *Ezekiel* (which are these very *Turks*, we are now speaking of;) *I will bring thee forth*, says God to *Gog*, and all thine army, horses and horsemen; all of them clothed with all sorts of armour; even a great company: with buckler and shields; all of them handling swords. And presently after. *And thou shalt come from thy place out of the north parts, thou and many people with thee, all of them riding upon horses; a great company, and a mighty army.* And this agrees perfectly with the History of the *Turks*: who are known to bring Vast and Numerous Armies into the field: and that their chief power consists of Horse-men or *Timariots*, is also well known: and Dr. *Heylin* reckons no fewer than 719000 of them dispers'd over the several Provinces of that Empire. We have *seventhly* a particular description of the terror, and strange appearance of these *Turkish* Horse-men; with *breast-plates of fire, and of jacinth, and brimstone: and the heads of the horses as the heads of lions: and out of their mouths issue fire, and smoke, and brimstone: whereby the third part of men are slain.* Which is a most proper prophetic, or allegorical description of the way and appearance of Battles, since the woful Invention of Guns and Gunpowder: which as it bares date under this Trumpet, so was to too sad effect, made use of by the *Turks* against the *Christians* under it: and in particular at their most fatal Action the taking of *Constantinople*; as you have it at large in *Chalcocondylas*: and who so reads his account will not need

Ezek. xxxviii.

4.

Ver. 15.

* Mechemetes, inquit Chalcondylas, in expeditione contra Byzantium Bombardas fieri curavit maximas, quantas novimus ea tempestate nunquam extitisse: — Eas undique per castra dispersit ut globulos in Græcos jactarent; — quarum unius tanta fuit magnitudo ut a septuaginta jugis boum, & a viris

a more lively commentary, upon the Text before us. We have *nighly* an account that the *horses tails were like unto serpents, and had heads; and with them they do hurt*: to intimate that the *Turks*, towards the latter ages of their appearance in the World, embrac'd the Vile and Serpentine Imposture of *Mahomer*, as well as the *Saracens*: and spread it abroad, together with their Arms into all the parts of their Conquests: which is also too sadly known, to be true both in past History, and in the present State of that Empire. We have *ninthly* and lastly a sad account, of the Incorrigibleness of the corrupt part of the *Roman Empire*; and the no success of either the former Wo of the *Saracens*, or of this present Wo of the *Turks* upon them; but that the Corrupt and Antichristian part of *Christendom*, with which the *Turks* were and ought to be chiefly if not solely concern'd, continued still in their Idolatry, and other wicked practices, notwithstanding this severity of Gods Judgments on them for the same. Of the completion of which last part of the Prophecy, we are all at this day too sad Witnesses: and especially those poor Protestants, who in Various Countries have lately, and still do suffer most heavy Persecutions from the same Antichristian Party. *How long O Lord! holy and true, dost thou not judge and avenge their blood on them that dwell on the Earth!*

Corollary, 1. *It appearing by the conclusion of this Trumpet, that such Idolatry as consisted in the worship of Demons, and Idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk, was a principal crime for which this and the former Trumpets were sent, they must therefore live for their Object, such Nations or Countries as were guilty of such Idolatry. And since all the Regions from Euphrates*

bia mille trahenda fuerit. Huic ab utroque latere alix duz quoque maximæ ad-
jungebantur; quarum singulæ lapidem emittebant cujus pondus erat dimidium
talentum:— eas sequebatur Bombarda illa admiranda quæ torquebat globum
cujus pondus continebat tria circiter talenta, & magnam muri partem sterne-
bat:— Cujus tonitru tantum fuisse traditum est, ut finitima regio usque ad
quadraginta stadia concuteretur:— Hac Bombarda interdiu septem ejacula-
batur globos, noctu unum, qui diei signum erat; & indicabat ubinam eo die glo-
bos torqueri oporteret. *Vide plura Ibidem.*

to the Western Ocean, the utmost limits of the Roman Empire, there neither are, nor for many ages have been, any Nations guilty of such Idolatry, but some corrupt parts of the Christian Church; (for neither Jews nor Mahometans are Idolaters, as is well known;) It must follow, that the Corrupt and Idolatrous Parts of the Christian Church, are the Object of the Trumpets, and are the Antichristian Beast. And since wisthal after the destruction of the Greek Church, suppos'd in the former part of this Trumpet, the rest of the Idolaters are still said to be impenitent, and to go on in their Idolatries, and other wickednesses; this must confine the Object of this Trumpet towards its conclusion, to the remainder of the corrupt and Idolatrous part of the Christian Church, i. e. To the Roman-Catholick Countries: for they alone of all the rest of the Western or Latin Christians, can be suspected of Idolatry. So that at last we have a plain determination, of the present Antichristian Beast or Empire, on which the Trumpets have already been inflicted, and on which probably the Vials are yet to be poured: viz. The Roman-Catholick Countries: and they are here directly and formally charg'd, with Idolatry by the Holy Ghost.

Corollary, 2. And since the Period, of the hour, and day, and month, and year, for the Turkish Wo is determin'd by the last Peace of Carlowitz, it is evident that the second Wo is past: or that the Ottoman Turkish Empire will be no more a plague to Europe: which as it has most remarkably prov'd true now for some years, under the greatest temptation possible to the contrary, as we have already observ'd, so if it still go on in the same way under the like temptations, is it to be esteem'd a remarkable fulfilling of this prophecy; and so a pledge and security, of the fulfilling the remaining ones, in their appointed seasons hereafter.

Corollary, 3. The beginning of the seventh Trumpet, or third Wo is not far off. For after the passing away of the second Wo, [by the Peace of Carlowitz,] it is expressly said that the third wo cometh quickly. Apoc. xi. 14.

Scholium. Thus we have given a short account of all the six Trumpets, which are already past: But shall not pretend, to guess at the particular meaning either of the seven Vials, which, as we have shew'd, are the contents of the seventh Trumpet:

as being *all still future*, and so beyond the bounds of our present Enquiry, or of the seven Thunders, which are, I think, *all still future* also, as being included in the seventh Vial. I shall presently therefore only set down the bare words of the Prophecy, and leave the Exposition to future Ages.

Scholium 2. It will here be not unseasonable to set down what *Daniel* saies of these two Woes, we have lately treated of, the *Saracens* and the *Turks*. And what is to be the fate of the *Turks* afterward. And I esteem that Prophecy to be so plain, as well as remarkable, that I shall not need to add but a few words by way of Notes, as we go along for the understanding of it.

Dan. xj.

40. *And at the time of the end shall the king of the south* (the *Saracens*) *push at him*, (the *Romans*,) *and the king of the north* (the *Turks*) *shall come against him like a whirlwind with chariots, and with horsemen, and with many ships, and shall enter into the countries, and shall overflow and pass over.*

41. *And shall enter into the glorious land, (the land of Judea,) and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon, (the wild Arabs.)*

42. *And shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape:* (being at last conquered by the *Turks* A. D. 1517.)

43. *But shall have power over the treasures of gold and silver, and over all the precious things of Egypt; and the Lybians, and Cushites shall be at his steps:* (The *Algerines*, on the Coast of *Africa*, and the *Arabians* about *Mecca* and *Medina*.)

See Isa. LXI. 25.

44. *But tidings out of the east, (perhaps from the Jews resettled in Judea, Ezek. 38.) and out of the north (perhaps from the Muscovites) shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.*

45. *And he shall plant the tabernacle of his palace between the seas (the Mediterranean, and Dead Seas,) in the glorious holy mountain, (Mount Sion, or Moriah, or Sinai,) yet he shall come to his end; and none shall help him.*

Dan. xij. 1. &c.

I. *And at that time shall Michael stand up, the great prince which standeth for the children of thy people, (the Jews:) and there shall*

shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people (the Jews) shall be delivered, every one that shall be found written in the book.

2. And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt.

3. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever:

4. But thou, O Daniel shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge or learning shall be increased

This is *Daniel's Account* of the *Turks* quite down to the first Resurrection; and if we look into *Ezekiel*, we shall have a more large and particular Account of that famous War in *Judea*, here hinted at, which will utterly destroy that Kingdom for ever. But 'tis too large to be set down here; it taking up two entire Chapters, the 38th and 39th of that Prophecy.

The seventh TRUMPET, containing seven VIALS.

[A]ND I saw another sign in heaven, great and marvellous, *sc.* Apoc. xv. even angels having the seven last plagues, for in them is filled up the wrath of God.

2. And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over his name, stand on the sea of glass, having the harps of God.

3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God almighty: just and true are thy ways, thou King of saints.

4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

B b

5. And

5. *And after that, I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened;*

6. *And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linnen, and having their breasts girded with golden girdles.*

7. *And one of the four animals gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.*

8. *And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.*

Apoc. xvj.

AND I heard a great voice out of the temple, saying to the seven angels, *Go your ways, and pour out the vials of the wrath of God upon the earth.*

2. *And the first went, and poured out his vial upon the earth; and there fell a noisom and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.*

3. *And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.*

4. *And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.*

5. *And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be; because thou hast judged thus:*

6. *For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.*

7. *And I heard another out of the altar say, Even so, Lord God almighty, true and righteous are thy judgements.*

8. *And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.*

9. *And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.*

10. *And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness, and they gnawed their tongues for pain.*

11. *And*

11. *And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.*

12. *And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east, might be prepared.*

13. *And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.*

14. *For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God almighty,*

15. *Behold, I come as a thief, Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*

16. *And he gathered them together into a place, called in the Hebrew tongue, Armageddon.*

17. *And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.*

18. *And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.*

19. *And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.*

20. *And every island fled away, and the mountains were not found.*

21. *And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God, because of the plague of the hail; for the plague thereof was exceeding great.*

A N
E S S A Y
O N T H E
Revelation of Saint *John*.

P A R T III.

O R,

A short View of the Prophecies contain'd in the

OPEN CODICIL.

HAVING thus dispatch'd the former part of my Exposition, viz. of the Prophecies contain'd in the *Sealed Book*, which were more obscure and difficult; I am now come to those in the *Open Codicil*: which being, according to the Importance of that name, much more plain and explicit than the former, our Task in this Part will be proportionably easier and lighter. If therefore we have any reason to hope that we have had some Success in the unfolding the hidden Mysteries of that more close and *concealed* System of Visions, we have less reason to fear a Disappointment in our Attempt to explain this *Open* Collection before us: Supposing that the great Author and Revealer of these Sacred and Divine Predictions, be but pleas'd to afford the continuance of his Grace and Blessing; without which the most laborious and promising Attempts of this nature, must and will be still vain, fruitless, and ineffectual: and supposing also, what is imply'd therein, that the proper time be come wherein these Mysteries are to be

no

no longer kept Secret from the World : till which time Providence will take care, as it has done thro' former Ages, that they shall constantly be hid from Men, and reserv'd for the proper Seasons of their Discovery. For certainly the Unfolding these Secrets of Providence to any Age, as well as their Original Revealing to St. *John*, is one of those things which the *Father* has put in his own power ; and which, for wise Reasons, he Conceals from some, and Discovers to other Ages by unseen methods of his Providence. But to proceed to our Business.

THE PREFACE to the OPEN CODICIL.

AND I saw another mighty angel come down from heaven, Apoc. x. 1-12.
clothed with a cloud, and a rainbow was upon his head,
and his face was as it were the sun, and his feet as pillars of fire.

2. And he had in his hand a little book open : and he set his right foot upon the sea, and his left foot on the earth,

3. And cried with a loud voice, as when a lion roareth : and when he had cried, seven thunders uttered their voices.

4. And when the seven thunders had uttered their voices, I was about to write : and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5. And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven,

6. And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea and the things which are therein, that there should be time no longer.

7. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets.

8. And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is open in the hand of the angel which standeth upon the sea, and upon the earth.

9. And I went unto the angel, and said unto him, Give me the little

little book. And he said unto me, Take it, and eat it up: and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10. And I took the little book out of the Angels hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11. And he said unto me, Thou must prophecy again before many people, and nations, and tongues, and kings.

In this Preface to the second great System of the Apocalyptrick Visions, the Angel of the Covenant, Christ our Lord, the same that open'd the Sealed Book, comes again in a Glorious Appearance to Introduce this Open Codicil also. And he sets his right foot on the sea, and his left foot on the earth, in token of his being the rightful Owner, and Possessor, and Lord of all the world. He has in his hand a little book open, or small Codicil, containing several new Prophecies relating to the future State of his Church, to be annex'd to the larger Series of the Sealed Book: and being so far from the Obscurity and Abstruseness of the former, that they are all plain and explicit; and the Codicil it self open for all Readers. He begins his Errand with crying with a loud voice, as when a lion roareth, perhaps to procure Silence and Attention to the Message he was to deliver, or perhaps uses that Solemn Oath which is mention'd presently: and as soon as he had thus cry'd, he is interrupted, or succeeded by seven thunders uttering their voices. But those seven Thunders being forbidden to be written, are quickly over, and so make no great Interruption. This great Angel therefore, having procur'd an awful Attention to his Message, swears most solemnly by the eternal God, the Creator of Heaven and Earth, and the Sea, and of all things that are in them, That altho' he now comes to introduce a new System of Visions of another nature from those in the Sealed Book; and that in the Interval between the sixth and seventh Trumpet, before all the Seals are fully over: (*viz.* because these new Visions are, in the main, to be over and concluded, before that seventh Trumpet begins:) Yet that he does not thereby intend to alter, or suspend the Accomplishment of the full Series of the former Prophecy; but that still God is resolv'd to observe punctually the great Aim and Tenor of that Sealed Book; and to begin his Son's Kingdom on the Dissolution of the

the Tyrannical Power of the four Monarchies, precisely at the first sound of the seventh Trumpet, or rather somewhat before it begins to sound; as being the conclusion of that great Period, which he had so long ago fix'd for those Idolatrous Empires by his Servants the Old Prophets of the *Jews*; and which he would inviolably observe accordingly. Now by this Solemn Oath of our Saviour, (exactly parallel to one in *Daniel*, and about the very same Events;) who alone has the privilege from God of Revealing all these Mysteries, in what manner, and by what method he pleases, care is taken that the present omission of the sounding of the seventh Trumpet now immediately after the sixth, as the natural Order of these Visions seem'd to require, might not be thought an Indication of an Interruption or Delay about it: but that when it comes afterward to sound in the *Open Codicil*; and when its particular Vials come on after the *Open Codicil* is over, every one may still own it as a part of the *Sealed Book* going on in order, and without interruption as to its Events, altho' for a great reason, already consider'd, the account of it be thus broken off, and delay'd in the *Revelation*. This remarkable *Preface* being thus over, the Angel gives this little *open Book* to St. *John*: and in imitation of a like action in *Ezekiel*, he commands him to eat *the Book*; and as there, tells him before-hand that this *Codicil*, how small so ever it was, would be *sweet* indeed in his mouth, but sufficiently *bitter* upon his stomach afterward; either as containing only a *short* State of Purity and Holyness in the Church at first, but a *long* State of Idolatry and Wickedness afterwards: or rather, according to the parallel Scheme in *Ezekiel*, because the present knowledge of Things Future, would seem at first very sweet and grateful, where yet the sad Contents themselves, could not but soon spoil all that sudden pleasure, and make the Prophet very uneasy and dissatisfy'd at the unwelcome fear and prospect of them. And indeed this representation is very fitly confin'd to this *Open Codicil*, and omitted in the *Sealed Book*, Because, tho' the *Sealed Book* takes in the sad Times of Antichrist, as well as this *Open Codicil*; yet that also takes in, and concludes with the glorious and most happy State of the Church after all the Miseries of Antichrist are over: whereas this *Open Codicil*

Dan. xij. 7.

Lem. i. 5. prius.

Ezek. ij. 8. &
ij. 1, 2, 3.

Codicil goes not so far, but concludes with the Antichristian State, without the least intimation of the Glorious Times that were to succeed: which might well make the Apostle's *Belly bitter*, by the sad Consideration of the woful Condition of the Christian Church during the greatest part of the times refer'd to, and describ'd therein. When this is over, our Saviour assures St. *John*, that he having now eaten and digested this *Open Codicil*, he must, besides his former Task, enter on a *new* one; and must go and declare the Purport of this little Book, as well as the former, to the World. He must *begin again to Prophecy*, and that very publicly also: because a great part of the World was to be deeply concern'd in it, as the last words plainly imply, *Thou must prophecy again before many people, and nations, and tongues, and kings*. Upon which last words take Dr. *Allix's* Judicious Observation before we go any farther; *They shew*, says he, *that it is not spoken of the Heathen Empire when there were not several Kings, but of the Bestian Kings afterwards, under the times of Antichrist*.

V I S I O N I.

The two Courts of the Temple.

Apoc. xj. 1, 2.

AN D there was given me a reed like unto a rod, and the angel stood saying, Rise and measure the temple of God, and the altar, and them that worship therein.

2. But the court which is without the temple cast out, and measure it not: for it is given unto the Gentiles. And the holy City shall they tread under foot forty and two months.

See Lemma 13.
prius.

Ezek. Chap.
xl. to xliv.

In this first Vision of the *Open Codicil*, we have the future State of the Church, from St. *John's* days distinguish'd into two parts, answering to the two Courts of *Ezekiel's* Temple. The first State of the Church, represented by the *Inner Court*, wherein was the *Temple* or *Nave* it self; the *Altar* of Burnt-offerings, and the *Priests*, who always worshipped God there; was to be so Pure and Regular, that it was to be measur'd by St.

St. *John*; and distinguish'd from Profane to Sacred uses: or look'd upon as regular, holy, and sanctified for 360 Prophetick Days. The latter State of the Church, represented by the *Outer Court*, was not to be measur'd, or set apart as holy; but cast out and reject'd as unholy and profane; as indeed being to be *given to the Gentiles to tread it down and pollute it*. So that where the *Holy City*, or Nation of the *Israelites*, used alone to appear to worship before God, now the polluted *Gentiles* were to inhabit, and trample it under their feet: and that for 42 Prophetick Months, or 1260 Days together. *i. e.* The Church of Christ should continue comparatively Pure, and Innocent, and Holy, and free from Idolatry and Persecution, for 360 years from the seeing of these Visions by St. *John*, A. D. 96. or till A. D. 456. and after that, Antichristian Idolatry, and Persecution, and Impurity should infect it, and prevail over it, for 1260 years together; or till A. D. 1716. the grand Period of these Visions contain'd in this *Open Codicil*, and the time just preceding the commencing of Christ's glorious Kingdom. And if we look into the Annals of the Church, we shall find the event has hitherto answered: and therefore we have no reason to fear, but what is yet future, will as certainly be *fulfilled in its season* also hereafter. For, as to the *most Primitive Ages* of the Gospel, and the Extraordinary Purity, Holiness, and undefil'd Religion which then obtain'd, both as to the Faith, and Practice, and Discipline of the Church, it is too well known to need any proof here: and those who are not willing to be at the trouble of a perusal of the Ancient Writers of those times themselves, may find an excellent account of it in Dr. Cave's *Primitive Christianity*; a Book well worthy the perusal of all Christians; not only to satisfy them of the truth of the present assertion, but also to inspire them with Zeal and Diligence, in all such means, as are any way fit to restore, and re-establish that ancient degree of *Primitive Christianity* amongst us again. Which as it is the duty of all good Men, in all ages; so should it at this time be more especially attempted, in order to comply with the Divine Providence and Promises, which now seem to point at a sudden exaltation of Christ's Kingdom; or

- 2 Pet. iij. 12. in St. Peter's phrase, as *looking for and hastening the day of God's* appearance, to the erecting a more glorious Church upon Earth: which 'tis the main drift, and scope of the Prophecies to assure us of. And as to the time for the ceasing of the State of Purity, and the beginning of that under *Antichrist*, I dare appeal to the Enquirers into Church Antiquity, how well it suits with History. I am sure it exactly agrees with the Opinion of our own Church: which receives the *four first* general Councils, and *those only*, as deserving of belief and subscription to their decrees: the last of which was at *Chalcedon*, A. D. 451. just before the conclusion of that first Period; and so looks upon the State of the Church, as too corrupt for any dependance on her dictates afterwards: and I think that other Protestant Churches, are not much different from her Opinion herein. And if we consider how long the Idolatrous and Corrupt State of the Church has already lasted, we shall not at all doubt of its future continuance, for those few years yet to come, till A. D. 1716. At which Period we have great reason to hope from this, and several other Prophecies in Scripture, that in *Daniel's* Phrase, *the Sanctuary shall be cleansed*, and the unhallowed *Gentiles*, or *Antichristian* Idolaters be cast out of the Temple: and the Purity of the Christian Worship be restor'd again. And if we have good reason to hope, that by these predictions, *he*
- Dan. viij. 14. *that testifyeth these things saith, surely I come quickly*: let us all answer with one accord, in the next words, *Amen. Even so come Lord Jesus.*
- Apoc. xxij. 20. *that testifyeth these things saith, surely I come quickly*: let us all answer with one accord, in the next words, *Amen. Even so come Lord Jesus.*

Corollary, 1. *The Divinity of our B. Savior; the Government of the Church by Bishops; the Baptism of Infants; the strictness of Church-discipline; and such other doctrines and practices as manifestly and generally obtain'd during the pure State of the Church at first, cannot possibly be suppos'd Antichristian. But are to be esteem'd either Branches of, or at least not disagreeable to that faith which was once deliver'd to the Saints, or to the pure and undefil'd Religion of Christ Jesus.*

Jud. v. 3.

Corollary, 2. *Any Plea from Antiquity, which yet reaches not earlier than the beginning of the Corrupt and Antichristian Times, is of no value in the disputes about Religion: but rather a Sign and Argument, that those Doctrines and Practices, which can be trac'd*

trac'd no higher are Antichristian and false; or at least such as made way by degrees, for what was most certainly of that Character.

V I S I O N. II.

The two Witnesses in Sackcloth.

AND I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth. Apoc. xj. 3.

4. These are the two olive trees, and the two candlesticks standing before the God of the earth.

5. And if any man will hurt them fire proceedeth out of their mouths and devoureth their enemies: and if any man will hurt them he must in this manner be kill'd.

6. These have power to shut heaven that it rain not in the days of their prophecy; and have power over the waters to turn them to blood; and to smite the earth with all plagues as oft as they will.

7. And when they are about to finish their testimony the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8. And their dead bodies shall ly in the broad and great city, which spiritually is called Sodom and Egypt; where also our Lord was crucified.

9. And they of the people and kindreds, and tongues, and nations shall see their dead bodies three days and an half: and shall not suffer their dead bodies to be put in graves.

10. And they that dwell upon the earth shall rejoyce over them, and make merry; and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth.

11. And after three days and an half the spirit of life from God entred into them: and they stood upon their feet: and great fear fell upon them which saw them.

12. And they heard a great voice from heaven saying unto them, come up hither; and they ascended up to heaven in a cloud, and their enemies beheld them.

13. *And the same hour was there a great earthquake: and the tenth part of the city fell. And in the earthquake was slain names of men seven thousand. And the remnant were affrighted, and gave glory to the God of Heaven.*

Remarks on the
Eccles. Hist. of
the Churches of
Piedmont; and
of the Albigen-
ses.

In this second Vision of the *Open Codicil*, we have a plain description of the *two* Ancient and Famous *Witnesses*, against the Idolatry and Corruptions of *Antichrist*, the *Waldenses* and *Albigenses*: whose Churches were *never* wholly enslav'd to the Idolatry and Tyranny of the Church of *Rome*: as the most Learned Dr. *Allix* has prov'd at large, in two distinct Treatises: and which are the *only* Distinct and Visible Churches, that *never* were so enslav'd; as is sufficiently known in History. And therefore these are undoubtedly the *only* Churches that can answer this description of *prophecy* in *sackcloth* the whole 1260 years of the *Reign of the Antichristian powers*. And in truth I cannot but wonder at those Expositors who apply this Prophecy to any others: and especially at those who apply it to any, or all of the *lately* reformed Churches, against such direct and express evidence to the contrary. And 'tis certainly no wonder if we see *Interpretations* and *Expectations*, so wholly without Foundation in the Prophecy, to have fail'd, and been frustrated in the Event in our Age. But to return. These *two witnesses* who ever opposed the Antichristian Idolatry, and Tyranny, and discover'd those Characters in the Church of *Rome* soonest of all others, were forc'd to do it in *Sackcloth* the entire 1260 years of that Tyranny. And he who reads the Histories of these poor Christians in all the past Ages, since the Rise of the Antichristian Powers, will not need any other Comment on that Expression: Affliction, Depression, and Misery, the known Interpretations of that Phrase, having all along been their Lot till this very day. They are also represented by the known Characters of *Moses* and *Aaron*, *Elijah* and *Elisha*; *Zorobabel* and *Jesha*, the several Leaders of the People of *Israel*, in the *Wilderness*, and *before*, and *after* the *Babylonish* Captivity respectively: who were still dear to God, and had great power with him, when the rest of the People rebel'd, and so were under his displeasure. *If any man hurt them*, they are to be sadly destroy'd on the Prayers of these Witnesses: as the fact is remarkable.

markable of the *Waldenses*; who have frequently with very few, almost beyond belief, overcome and destroy'd their numerous Enemies: and if we look into the History of the *Albigenses*, who were somewhat more expos'd by their situation, we shall find that they did no small execution on their Enemies, till the whole Christian World, in a manner, conspir'd together to oppress them. Tho' perhaps the Power ascrib'd to these *two Witnesses*, in the fifth and sixth verses does rather refer to those *plagues* of the Trumpets and Vials, which the Almighty, on their prayers and cries to Heaven, brought on that Empire which oppress'd them, and thereby still, as it were, pleaded their cause and aveng'd them on their Enemies. And this latter exposition, is the sooner to be believ'd and relyed on, *because* the same word *πληγή* is here us'd, which is elsewhere meant both of the Trumpets, and of the Vials: and which in this Book, when taken absolutely, seems always to be confin'd to those two Systems of Judgment, the Trumpets, and the Vials; and *because* the Introduction to the Trumpets, does plainly represent those Judgments as the effects of the *prayers of the Saints*, who were oppress'd by Antichrist: of which certainly these Witnesses were the most remarkable. These *two Witnesses*, towards the conclusion of their sackcloth condition, are to be *slain*; *their dead bodies are to ly in the πλατείας πόλεως & μαραῖας* in that broad and great City, for so the words are best rendred; as I cannot but agree with a learned Friend, whose interpretation it is; *which is spiritually call'd Sodom and Egypt; where also our Lord was crucified*. i. e. either within the bounds of the
 * Roman Empire, and jurisdiction of the City of Rome; with-

Apoc. ix. 20.
& 15. 1.

Apoc. viij. 1.
&c.

See Nehemiah
viij. 4 Septuag-
and for the
phrase John.
viij. 37.

* Urbs illa cognomine Magna ROMA est, sic dicta non tam quantitatis intuitu, quam quod aliarum urbium Regina esset; juxta illud Angeli Cap. 17, ult. Mulier quam vidisti est URBS illa MAGNA quæ regnum habet super reges terræ. Quemadmodum nomine Regis Magni, (quomodo Deus appellatur, Ps. 48. 3, Matt. 5. 35. quique titulus olim peculiariter Regibus Assyriorum & Persarum competeat,) innuitur Rex Regum, qui in alios Reges potestatem habet. Unde per totam Apocalypsin quocunque alias nomine Roma appelletur, sive Babylonis, sive Meretricis, semper hoc titulo Magna insignitur; ut Babylon illa Magna, Meretrix illa Magna. Adde quod in.

See Isa. i. 9.

in which limits our Lord was crucifi'd; or else in that *broad and great City* which is *spiritually* called *Sodom and Egypt*; where also our Lord was crucify'd: i. e. within the compass of *Jerusalem*, literally: but mystically of that *great City*, which was the Head of that *Christian Apostacy* now, as *Jerusalem* had frequently been of the *Jewish Apostacy* in old times. i. e. in the Parts adjoining or belonging to *Rome*. [For *Jerusalem* was not a *great City* either in it self, or as the Head of an Empire in *St. John's* days, nor ever since has it been so: and therefore cannot be ultimately refer'd to here;

Apoc. xvi. 19.

& xvij. 5. 18.

& xvij. 2. 10.

16. 18. 19. 21.

& xix. 2.

but under it that *City* which in this Book is so often and peculiarly stil'd the *great City*, ought to be enigmatically understood.] And the *dead bodies* of these Witnesses were not suffered to be buried, by those who lov'd them, and hoped for their Resurrection; for *three days and an half*: at the end of which term they stood upon their feet, or rose again from the dead, to the great surprize and terror of their Enemies. Now this was so exactly verified in the *Vaudois* in our own age, that 'tis but giving the Reader a brief Narrative of the facts, and himself will with great ease make the application. The History in short is this. † The Duke of *Savoy*, the Sovereign of these *Vaudois*, by an Edict dated *January 31. A.D. 1682 N. S.* forbad the Exercise of their Religion, on pain of death. And therein order'd their Churches to be demolish'd, and their Ministers to be banish'd. The Edict for their banishment was dated at *Turin, April 9.* Enrolled the 10 and publish'd in the Valleys the 11th. and an Army sent against them of *Savoy*, and *French Troops*; who attacked them on the 22d.

in tota Apocalypsi nulli præter ipsam urbem titulus iste tribuatur, nisi demum post excidium ejus.— Atqui neque *Jerusalem* Joannis ævo fuit, neque ulla alia *Jerusalem* præter ipsam unquam futura est *Urbis Magna* seu aliarum Orbium Urbium caput & regina. *Med. Commentar. Apoc.* p. 601. 602.

† See Book of the Revelation paraphras'd. with Annotations 40. London 1693. Monsieur Jurieu's *Pastoral Letters. Account of the Vaudois* Oxford. 1688. Peter Boyer *History of the Vaudois* Lond. 1692. *History of the Negotiation between the Duke of Savoy, and the Country of Switzerland.* Lond. 1690. *Lettres sur les Matieres du Temps.* Tom. 3. p. 198. *History of the Persecution of the Valleys of Piedmont.* 4^o. Lond. 1688.

of

of the same month, and totally subdu'd them in the following month of *May*; when many of these poor People were kill'd and barbarously slaughtered: great numbers caſt into Priſon, and inhumanely us'd there: and the miſerable remainders of them were at length releas'd out of Priſon, and permitted to depart about the beginning of *December*: ſo that the total diſſipation of them was not compleated till that time, or the beginning of *December* the ſame year 1686. In the mean time, theſe poor *Vandois* were very kindly receiv'd, and ſuccour'd by the Proteſtant States, particularly thoſe of *Holland, Brandenburg, Geneva* and *Switzerland*: and ſo preserv'd from ruin. Towards the latter end of the year, 1689. about *three years and an half* after the publication of the Ediſt abovemention'd in the Valleys, or the beginning of its execution; they paſs'd the Lake of *Geneva* ſecretly: and entering *Savoy* with their Swords in their hands, they recover'd their Ancient Poſſeſſions: and by the month of *April*, A. D. 1690, eſtabliſh'd themſelves in it; notwithſtanding the oppoſition of the Troops of *France* and *Savoy*; of whom they, who were comparatively but a few, ſlew great Numbers with inconfiderable loſs; till the Duke himſelf, who had now left the *French* Intereſt, by his League, and an Ediſt ſign'd *June 4*, 1690, juſt $3\frac{1}{2}$ years after their total diſſipation, recall'd the reſt of them, and re-eſtabliſh'd them; with liberty to the *French* Refugees themſelves to return with them alſo. So that on the whole theſe *Vandois*, when they were about to finiſh their teſtimony, or near the concluſion of their 1260 years Prophecy in ſackcloth, have been ſlain; i. e. in prophetick ſtile Impriſon'd, Murder'd, Expell'd and Banish'd: they were not ſuffer'd to be utterly ruin'd, or put into graves by the Proteſtant States, who ſupported and aſſiſted them. They have continued in that ſtate of expulſion three years and an half, exactly according to this Prophecy; and that in the publick view of the *Papiſts*, and to their great joy. And after thoſe three years and an half, were over, the Spirit of Life from God has enter'd into them, and they have riſen again from the dead, and ſtood upon their feet, i. e. recover'd their Old Habitations, and obtain'd the Pardon and Protection of their Prince; and ſo terribly defeated their Numerous Enemies, that Fear and Terror.

ror could not but fall upon them thereupon; exactly also as this Prophecy foretold of them. And this Event is the more to be observ'd, because it takes in the Resurrection of *both* the Witnesses, the *Waldenses*, and *Albigenses*, which have been a † united People, and dwelt together in these Valleys of *Piedmont* ever since the conclusion of the *Crusades* against the latter of them in the thirteenth Century; and because it was from this Prophecy expressly foretold before it happen'd, by the mostlearned the Lord Bishop of *Worcester*, as is well known to many, and exactly come to pass accordingly. And thus far of this Prophecy, seems to me to have been already fulfill'd, and that very remarkably. But the rest being, I think, yet future, I shall not attempt any particular interpretation of it.

Apoc. i. 15.

Corollary 1: *Since this Prophecy of the two Witnesses, their Testimony, their being slain, and standing upon their Feet, and ascending afterward to Heaven in a Cloud, are all evident Allusions to our Saviour Christ, who is stil'd in this Book the faithful and true Witness: who Witnessed or Testify'd to those great Truths he came to Reveal; and that in an Afflicted or Sackcloth Condition; who was slain, and rose again, and ascended up to Heaven in a Cloud; as we all know from our common Christianity; It will not, perhaps, be unreasonable to look on the Actions of Christ here alluded to, as the Types of the correspondent ones before us: and it will be therefore not improper, nor disagreeable to the de-*

† Contra Valdenses cum exquisita supplicia parum proficerent, & remedio, quod intempestive adhibitum fuerat, malum exacerbaretur, numerusque eorum indies cresceret, justi tandem exercitus conscripti sunt; nec minoris molis bellum, quam quod antea nostri adversus Saracenos gesserant contra eisdem decretum est; cujus is exitus fuit ut potius caesi, fugati, bonis ac dignitatibus ubique spoliati, atque huc illuc dissipati sint, quam erroris convicti resipuerint. Itaque qui armis se initio tutati fuerant, postremo armis victi, *In Provinciam apud nos, & Gallica diitionis Alpes vicinas confugerunt, latebrasque vite ac doctrinae suae iis in locis repperunt.* Pars in Calabria concessit, in eaque diu, atque adeo usque ad Pii IV. pontificatum se continuit: Pars in Germaniam transiit, atque apud Boemos in Polonia & Livonia larem fixit: alii ad Occidentem versi in Britannia perfugium habuerunt. *Thuan. Praefat. Hist. sui temporis.*

The Inhabitants of the Valleys being a good part of them native French Men, which came thither about 500 years ago, &c. Sr. Sam. Morland. Hist. Church. Pied. p. 289.

sign

sign of this Open Codicil to determin the several States, and durations of the States of these Witnesses the Waldenses and Albigenses, with a strict and constant regard to those of our Saviour recorded in his Gospel.

Corollary 2. *Since therefore the former, and lesser part of our Saviour's Ministry was more private, and the latter and larger, more publick, as has been prov'd elsewhere: so ought it to have been in the case of these Witnesses; and that it was so accordingly, is evident in History. For altho', as Dr. Allix has prov'd, they were never entirely under the Church of Rome; yet the first and main publick Secession, and Separation, may not amiss be esteem'd to have been when the Archiepiscopal See and Church of Milan, (within whose Jurisdiction, or in whose Neighborhood, these primitive Opposers of Popery then were:) directly departed from the Obedience of the See of Rome. Hear an account of it in the words of Sigonius. A. D. 844. Angilbertus Mediolanensis Archiepiscopus, ab Ecclesia Romana, parum comperta de causa descivit: tantumque exemplo in posterum valuit, ut non nisi post ducentos annos Ecclesia Mediolanensis ad Romanæ Obedientiam Auctoritatemque redierit.*

Harmony of the 4 Evang. p. 131. &c.

De regno Ital.

Corollary 3. *And to shew the exact agreement of the Type, and the thing Typify'd, the following Computation, will abundantly suffice. As 1700 days, which is about the whole time of our Saviour's Ministry: so 324 days, which is about the time of his private Ministry: So is 1260 years, the whole time of the Witnesses Testimony, to 388 years, the time of their private Testimony; from A. D. 456. to A. D. 844. Or as about 1700. the whole duration of Christ's Ministry: so about 1176 days, the time of his publick Ministry: so is 1260 years, the duration of their whole Testimony: to 872 years, the time of their publick Testimony: from A. D. 844. to A. D. 1716. I don't indeed know how far such Accuracy or Niceness may be expected, or depended on; however I take it to be too considerable to be wholly omitted, and so having set it down, I leave it as it is to the Reader's Impartial Consideration.*

See Harmony ubi supra.

Corollary 4. *And by a like Analogy, but of more certainty and importance, we may easily find the distance between the Death of these Witnesses, already past, and their future Ascension to Heaven. For as about 1700, the days of Christ's whole Ministry:*

Dd

are

are to about 40 $\frac{1}{2}$, the days between his Death and Ascension: so must 1260, the years of the Witnesses whole Testimony: be to 30 years, the time between their Death, A. D. 1686. and their Ascension into Heaven, at the year above mentioned 1716.

VISION III.

The Woman with Child.

Apoc. xij. 1.
&c.

AND there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

2. And she being with child, cried, travailing in birth, and pained to be delivered.

3. And there appeared another wonder in heaven, and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6. And the woman fled into the wilderness: where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

7. And there was war in heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels.

8. And prevailed not, neither was their place found any more in heaven.

9. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10. And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power

power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11. And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.

12. Therefore rejoice ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth; and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, unto her place; where she is nourished for a time, and times, and half a time, from the face of the serpent.

15. And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood.

16. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood, which the dragon cast out of his mouth.

17. And the dragon was wroth with the woman, and went to make war with the remnants of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

In this third Vision, by Allusion to the Egyptian Bondage, their Murdering all the Israelites Male Children, the Deliverance and Exaltation of Moses, the Passage, or Flight into the Wilderness, and the like Circumstances of the old Church of the Jews in those times, we have a lively Representation of the Christian Church in her native Splendor, first Struggling and Labouring, as thro' the lesser uneasinesses of Conception and Gestation; and at last, thro' the much greater Pains and Agonies of Travail, to advance Christianity to the Throne of the Empire. i. e. Endeavouring first thro' the lesser Difficulties, and smaller Persecutions of the former Emperors; and then thro' the greater Violences, and heavier Persecution of Dioclesian, and his Partners to settle Constantine, a Christian, on the Throne of the Empire; and this by a continual Warfare against

See Mr. Garret's Discourse concerning Antichrist, p. 196. &c.

the † great red Dragon, who is stil'd the old serpent, and the devil, and satan, which deceiveth the whole world; and who was the main Supporter and Upholder of that Pagan Empire in its ancient Idolatry and Persecution: and under the Conduct of Michael the Archangel, who zealously assisted the Endeavors of the Church with his Heavenly Troops, and at last prevail'd so far, that the Woman was not only safely Deliver'd of a Christian Emperor, but *He was also caught up to God, and to his throne*, and so fully settl'd, establish'd, and secur'd therein. After this Delivery of the Woman, and the immediate Exaltation of her Son to the Throne of the Empire, she is to be supposed in quiet and privacy for some time: after which she is forc'd to *fly into the Wilderness*. But to prevent her arrival there, the Dragon casts a flood out of his mouth to carry her away. But she is assisted in her flight by two wings of a great Eagle; and so arrives safely in the Wilderness: where she is secur'd and nourish'd, tho' in a State of Secrecy and Affliction, for a time, times, and an half, or 1260 days, from the face of the serpent: who still is watching to destroy her. And when he finds that to be impracticable, he goes and Persecutes the remnant of her Seed, born in the Wilderness; who testify against the Idolatry and Wickedness of the Times in which they live. Now all this Allegory is an admirable Description of the threefold State of the Christian Church till the end of the Reign of Antichrist. First, from the Commencing of Christ's Kingdom, on his Resurrection and Ascension, during the 10 primitive Persecutions, till the Emperor Constantine became a Christian; which was

† It is certain, that at this appearance of Christianity upon the Imperial Throne, this Prophecy was apprehended to be so plainly fulfilled, that Constantine's Effigies was set up in the publick, over his Palace Gate, trampling upon a wounded Dragon: Which, says Eusebius, was done to signify his Conquests of those Tyrants that Oppressed and Persecuted the Church, at the Instigation of the Devil; in Allusion to the Books of the Prophets, where the Devil thus raging against the Church, is call'd a Dragon. And Constantine himself, in his Epistle to Eusebius for the Repairing of the Churches, calls his Conquest of Licinius, who was the last of the Persecuting Heathen Emperors, The foiling of the Dragon, and the restoring Christian Liberty to all Men. Dr. Cressener's Demonstrat. p. 295.

just the same number of years, as there are days from the Conception to the Birth in Women with Child, *viz.* 280: from *A. D.* 33. till *A. D.* 313. Secondly, From the first Christian Emperor, till the beginning of the Reign of Antichrist, during the continuance of the two Christian Branches of the Empire, the *Eastern* and *Western*, the *two wings of a great Eagle*, who supported and preserv'd the Church, and prevented its being overrun and destroy'd by Idolatry or Persecution; or its being swallow'd up, as by a flood, with the terrible Inundations of the Barbarous Heathen Nations: which Interval, as a Learned Friend hinted to me, and which I since find particularly insisted on by Mr. Garret, in his *Discourse concerning Antichrist*, seems also to be here determin'd; *viz.* during the continuance of *both the wings of the great Eagle*, or of both the *Eastern* and *Western* Empires, *i. e.* For 142, or 163 years. For, as Mr. Garret, and my foremention'd Friend well argue, since the Woman was to be assisted in her flight into the Wilderness with *two wings of the great Eagle*, or with both the *Eastern* and *Western* Empires conjointly, that flight must correspond to all that time, and to that time only while there were *two Wings*, or while both the Branches of the Empire continu'd in being together; *i. e.* till the Dissolution of the *Western* Empire, either *A. D.* 455. at the Death of *Valentinian the III.* when it ceased as to its *real Greatness* and Dominion: or however *A. D.* 476: when the *very name* also ceased in *Augustulus*; of which hereafter. Thirdly, From the beginning of the Reign of Antichrist till its conclusion for 1260 years, when the Church should be in a State of Obscurity and Affliction, and her Genuine Offspring *who keep the Commandments of God, and have the testimony of Jesus Christ*, are to be continually persecuted by the Dragon, for their refusal to comply with the Idolatry and Wickedness of those Times. Now all this so naturally agrees with the Histories of the past Times of the Church, that nothing can do more so; insomuch, that we have seen the duration of each State or Period, is herein Exhibited to us, either by a plain Type, as in the first Interval: or by a plain Allusion to History, as in the second Interval: or by express Numbers, as in the third. For as the time of Gestation from the Con-

ception.

Part 1. Chap. 2.

Vid. Hippocr.
Περὶ Γεννῆς.

ception to the Birth in Women with Child, is known to be 40 weeks, or 280 days; so it is as well known, that from the first Rise of our Saviour's Kingdom at his Resurrection, and Ascension *A. D.* 33. till the famous Proclamation and Edict, for the Universal Liberty and Advancement of Christianity by † *Constantinus* and *Licinius*, *A. D.* 313. which put an end to the pangs of Birth in the heaviest Persecution that ever was then known, was exactly 280 years also. But notwithstanding this Glorious Success, which is here celebrated with a Hymn of Praise for its Greatness, and the Glorious Delivery thereby afforded to the poor Persecuted Christians; *who loved not their lives to be dear*; Yet is the Dragon, (who was so lately cast down out of Heaven, when Paganism lost the Throne of the Empire,) so Active and Successful, as to play a sad After-game; and to distress the Church sufficiently still; and to make her think of retiring into a Wilderness: in which flight the Dragon casts a Flood out of his mouth to carry her away; thro' the assistance of the *Earth*, which swallowed up the flood, and of the *raw wings of the great Eagle*, she escapes safely into the Wilderness. All which things almost explain themselves: signifying the great Hardships the Christians endur'd, even after *Constantine* came to the Throne, by the Oppositions and Persecutions of *Licinius*, *Julian* the Apostate, and others: and by the great Inundations of the Barbarous and Heathen Nations, which in a little time overran, and shar'd the Empire among them. Which must inevitably have swallow'd up the Church, had not the *Eastern* and *Western* Eagles, or Emperors at first protected her; and afterwards the Barbarous Nations join'd with the old Inhabitantes of the *Roman* Empire, and at

† *Licinius* vero, accepta exercitus parte ac distributa, traiecit exercitum in Bithyniam, paucis post pugnam diebus; & *Nicomedi* ingressus, gratiam Deo, ejus auxilio vicerat, retulit; ac die Iduum Juniarum *Constantino* atque ipso ter Consulatus (*A. D.* 313.) de restituenda ecclesia hujusmodi literas ad Præsidentem datas proponi jussit, &c. — His Literis Propositis, etiam verbo hortatus est ut Conventicula in statum pristinum redderentur. Sic ab eversa ecclesia usque ad restitutam fuerunt Anni Decem, Menses plus minus quatuor. *Lactantius De mortibus Persecut.* p. 86. po.

last embrac'd Christianity also. However, the Dragon so far prevails that the Woman is forc'd into a solitary and afflicted Condition; and is nourish'd in the Wilderness for all the term of the Tyranny and Persecution of the Antichristian Powers: *i. e.* So imperfectly did these Barbarous Nations receive and understand the Christian Religion, and so soon did they submit to a new kind of Antichristian Idolatry and Persecution, that the purest part of the Christian Church began to be Desolate and Distressed; and was forc'd into a Persecuted, and Sackcloth, and Wilderness Condition during all the long time of those Antichristian Corruptions, for 1260 years together.

Corollary 1. *The Times of the Antichristian Powers which are contemporary with the stay of the Woman in the Wilderness, ought not to be dated till some considerable time after the Empire's becoming Christian. For as in the Type, a Woman is not to be suppos'd capable of flying into a Wilderness till long after her Delivery; and after that the flight is self, by the Description of it here, appears to take up a considerable Time also: So in the things thereby represented, it must be allowed that there was to be a considerable Interval between the Conversion of Constantine, and the Rise of the Antichristian Powers; tho' its duration is not exactly to be gathered from that Type.*

Corollary 2. *But if we take the Period of the Western Empire, or the plucking of one of the wings of this great Eagle, to be the date of the Woman's arrival in the Wilderness, which is the same Epocha with the Rise of the Antichristian Powers, we have hence another way of fixing it distinct from that under the first Vision of the two Courts, but very well agreeing thereto. For as that method stated it at A. D. 456. So will this also state it but the year before, if we take the Death of Valentinian III. for the Period of the Western Empire, as many do; and if we state it the lowest we can possibly, at the Extinction of the very name it self of that Empire in Augustulus, that will only carry us 21 years farther, to A. D. 476. So that, as far appears hitherto, the Epocha of the Antichristian State is most probably to be fixed A. D. 455. or 456. and so its conclusion at A. D. 1715. or 1716. or, at the utmost that can any way be suppos'd from the present Exposition of these Visions, its Epocha must be fixed A. D. 476. and so its conclusion at A. D.*

1736.

1736. which indeed seems to me the very latest time possible, when we can suppose the end of the prevailing Tyranny of Antichrist, and the date of our Saviour's Glorious Kingdom is to be expected.

V I S I O N IV.

The Beast with seven Heads and ten Horns.

Apoc. xiiij. 1.

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns; and upon his horns ten crowns; and upon his heads the name of blasphemy.

2. And the beast which I saw was like unto a leopard; and his feet were as the feet of a bear; and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority.

3. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5. And there was given unto him a mouth speaking great things, and blasphemies: and power was given unto him to make war forty and two months.

6. And he opened his mouth in blasphemy against God; to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7. And it was given unto him to make war with the saints, and overcome them: and power was given him over all kindreds, and tongues, and nations.

8. And all that dwell upon the earth shall worship him; whose names are not written in the slain lambs book of life from the foundation of the world.

9. If any man have an ear, let him hear.

10. He that leadeth into captivity, shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and faith of the saints.

In

In this *fourth* Vision of the *Open Codicil*, we have a Dreadful and Terrible *Beast*, raised up by the Dragon upon the Woman's arrival in the Wilderness. *i. e.* An Empire advanc'd into great Power, in order to distress the Church, and to raise Persecutions against the Pure and Undeas'd Members of it; according to the design of the Dragon in the words immediately foregoing; when he was wrath with the Woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. The Beast has *seven Heads*: 'tis an Empire founded on, and belonging to the *seven-Hill'd City of Rome*: and to be govern'd by *seven* several sorts or Forms of Supream Governors. The Beast has also in the State now describ'd, as he had once before, *ten Horns*, *i. e.* ten Supream Governors. In this State, which was not in the former; these *ten Horns* have *ten Crowns* upon them: *i. e.* they denote so many Kings, or Crowned Heads, over so many distinct Provinces or Kingdoms, within the compass of the same *Roman Empire*. He has upon all his seven Heads *names of blasphemy*, *i. e.* All the *seven Kings*, or Forms of Government, under which the Empire had been, and was to be, were Idolatrous. This Beast is made up of the three former Beasts in *Daniel*; the Leopard, the Bear, and the *Lion*. *i. e.* This *Roman Empire* resembled, and had conquer'd, and contain'd in it self, the *Grecian*, *Medo-Persian*, and *Babylonian* Monarchies; represented by those Beasts. This Beast receives his Power, and his Throne, and great Authority from the Dragon, *i. e.* The Devil seeing that he could no longer support gross, and Pagan Idolatry in the *Roman Empire*, advances these *ten Kings* into the Throne; who, under the Christian Name, should yet really and effectually promote Idolatry still; tho' in a more covert manner, and by more cunning pretences. This Beast had one of his Heads wounded, or, as it is in the Original, *slain to death*. *i. e.* The former Head of the *Cæsars* or Emperors was destroy'd, and the Empire utterly conquer'd by the Barbarous Nations. And yet this mortal wound was healed; and the Beast it self, tho' not its Head, reviv'd: (for we never meet with any mention of the revival of the Head, after its mortal wound, but of the Beast's Revival only.) *i. e.* These Barbarous Nations

Apoc. xij. 17.
18.

Dan. vij. 4-5.

6.

Apoc. xij. 12.

did 14.

E c

did not destroy the *Romans*, and their Empire, but were gradually receiv'd into Society with them, became one united People, and submitted both to the Religion, and in great part to the * Laws of the *Roman* Empire; and thereby only continued the *fourth*, and did not erect a *fifth* Monarchy. All the Subjects of this Empire submitted to them, or *wondred after them*, and thereby submitted to the Power of the Dragon, the great Erecter, and Supporter of the *Roman*, and all the other Worldly and Idolatrous Empires. This Empire under its ten Kings became very Large, and Proud, and Blasphemous, and Idolatrous: and was permitted by God to Persecute his Saints, and Blaspheme his Name, for *42 Months*, *i. e.* 1260 Prophetick Days, or so many Yearstogether. So that some few chosen Persons only, *whose Names were written in the Book of Life*, durst oppose them, or refuse submission to their Wicked and Idolatrous Commands. And such as those are comforted, with the prospect of the end of their Faith and Patience; in the Destruction of the Enemies; and those Persecutors themselves are admonish'd to beware how they proceed in their Cruelties; lest at the end, they be dealt with according to the *Lex Talionis*, and severely repent of such unchristian barbarity. This seems to me the plain, and obvious paraphrase of this Prophecy: and the chief thing that is farther necessary, is to state the exact time of the Rise of these *ten Kings*, which is the great and principal Epocha and Characteristick, of the so famous 1260 Years of this Book. For then it is both in *Daniel* and *St. John*, as the Fathers

* Justinian's Books continued in esteem and use in the Schools and Forum for 40 years, till Phocas the Emperor despis'd all Law and Equity. Afterward they were in a little use and esteem, 200 Years — And out of his Books were the *Basilica* compos'd; which, with an Epirome of Justinian's Code, continued to be the standard of Law at Constantinople, till the end of that Empire. — By chance the *Pandects* were found about A. D. 1127, Since which time Justinian's Law has revived, flourish'd, and continues to be indeed the general Law of Christendom, one single Kingdom excepted. Howel Pt. 3. p. 203. See also Pt. 3. p. 166. & 462. & 478. 479. 480. & Pt. 4. p. 2. & 20. Pt. 4. p. 76. & Sigon. A. D. 1007. & 1137. & 1189.

• also generally allow'd, that the Antichristian State, or Tyranny of the Beast with seven Heads and ten Horns, was to begin, when the *Intireness* of the *Roman* Empire was broken; and the Imperial Government ceas'd: or, more nicely, when the Number of the Kingdoms, into which that Empire was to be divided, amounted to the full and compleat number of *Ten*. Now in order to our satisfaction, in this great Enquiry; it is first to be observ'd in general, that within a certain Period of about half a Century, this problem is beyond dispute, even on the most careless examination. For 'tis certain that for some

* Sed scientes firmum numerum qui a scriptura annunciatus est, id est sexcentorum sexaginta sex; sustineant primum quidem divisionem Regni in Decem; post deinde illis regnantibus, & incipientibus corrigere sua negotia, & augere suum Regnum, qui de improvviso advenerit Regnum sibi Vindicans, & terribit predictos, habens nomen continens predictum numerum, hunc vere cognoscere esse. *Iren.* p. 448.

Manifestius adhuc etiam de novissimo tempore, & de his qui sunt in eo decem regibus, in quos dividetur quod nunc regnat Imperium, significavit Johannes Domini Discipulus in Apocalypsi; edisserens quæ fuerunt decem Cornua quæ a Daniele visa sunt, &c. p. 440. Ubi fusius de iisdem disputat *Irenæus*.

Tantum qui nunc tenet, teneat, donec de medio fiat. Quis nisi Romanus status? cujus abscissio in decem Reges dispersa Antichristum super ducet; & tunc revelabitur iniquus. &c. *Tertull.* de Resurrect. Carnis Cap. 24. Vide ejusdem *Apologes.* cap. 32. & 39. Et ad Scapul. cap. 2. Et *Hieron.* Prefat. in lib. 8. *Comment.* in *Ezek.* Aug. De Civitate Dei lib. 20. cap. 19.

Ἐρχεται δὲ ὁ ὀκτωκῆς ὁ Ἀντίχριστος οὗτος ὅταν πληρωθῶσι οἱ καίρεσι τῆς Ῥωμαίων βασιλείας, καὶ πλησθῶσι λοιποὶ τὰ τῆς τῷ κόσμῳ συντελείας ἡμέραι ὅταν Ῥωμαῖοι ἐκίεργται βασιλεῖς ἐν ἀλφάβητι ἥδη ἵσως τέσσαρις, καὶ οἱ τῶν αὐτῶν βασιλεύοντι καίρεσι· μοῖρα δὲ τότες ἐσθλὰς ὁ Ἀντίχριστος, ἐκ τῆς κρητικῆς κρηστιχίας τὴν Ῥωμικὴν ἐκείνου ἀρπάσας πρὸς ἑαυτὸν τῶν ἐν αὐτῇ βασιλευσάντων παταγήσων, τὴν ἐκ τῶν ἐκκλησιῶν ἐφ' ἑαυτῶν ἔχει. &c. *Cyrl.* Hierosol. *Catech.* 15.

Ζητήσονται αὖ τῆς πρώτης ἐκείνης ἡ ποτὶ ἐν τῇ κρητικῇ δόκιμολογίᾳ αὐτῶν, τὴν τὴν καλῶν. Οἱ ἥδη τῷ πνεύματι τῇ χάριτι φασὶν, οἱ δὲ τῆς Ῥωμικῆς ἀρχῆς ἐν ἡμέρᾳ μάλιστα πῆρται. — Τὸ ἔπος ἡ ἀρχὴ ὁ Ῥωμικὸς ὅταν ἀρτῇ ἐκ μισοῦ τῶν ἐκείνων ἔξω &c. *Chrysostom* ad 2 *Thessal.* 2.

Eum qui Tenet Romanum Imperium ostendit; nisi enim hoc destructum fuerit sublatumque de medio, juxta Prophetiam Danielis, Antichristus ante non veniet. *Hieron.* *Comment.* in *Hierem.* 25. Vide etiam ad *Algisiam*, *Quaest.* 11.

time after the beginning of the fifth Century, the *Roman* Empire was very entire; not so much as one Permanent Kingdom being then settled within its jurisdiction: and its *Eastern* and *Western* branches possessing as many, or more Countries and Provinces, than ever the *Roman* Empire had before contain'd. And 'tis withal equally certain, that long before the end of that Century, the *Roman* Empire was wholly parcell'd out into Kingdoms among the *Barbarians*: insomuch that the *Western* Empire, Name and Thing was utterly extinct; and the *Eastern* had afterward enough to do to secure to it self its Neighbouring Provinces, with the *Exarchate* of *Ravenna* in *Italy*, as a small remnant of that Ancient Empire, which had been so long before in that Countrey. So that our Problem is reduc'd to this, at what time exactly of the fifth Century, the *Roman* Empire is to be look'd upon as having lost its *Integrity* in general? or more particularly at what time exactly did the New Kingdoms in the compass of that Empire, amount to the compleat Number of *Ten*? And of the first Character, or of the Period of the *Intireness* of the *Roman* Empire, almost all the Ancients, as well as Moderns expound the *Ten Kings* in St. Paul, that which with-held, or hindred the appearance of the *Man of Sin*, or the Rise of Antichrist. And as for the latter character, that then precisely the Antichristian State was to arise, when the New Kings rais'd up in the *Roman* Empire amounted to the compleat Number of *Ten*, it is very clear in *Daniel* and St. *John*, and the great purport of their Prophecies hereto relating; as we have frequently hinted. And if there could be any doubt in so clear a case, the Angel takes care to prevent it; by expressly assuring us, that these ten Kings were to receive their Kingdoms, or Power as Kings one hour, or at the very same time with the Beast himself, whereto they belong; for tho', as Dr. *Cressener* Objects, one hour might signify a short space, if it had been join'd with a Verb that imply'd duration; as to exercise Power with the Beast one hour might denote exercising it a short time with him; yet when the Verb is receiving Power one hour with the Beast; I know no other fair construction the words are capable of than that of its commencement the very same time with

Apoc. xvij. 12.
See Mr. Garret's Discourse concerning Antichrist, p. 74. &c. & Apoc. 3. 3. Demonst. P. 216. 244.

with the Beast, as we have expounded it. And since this Beast is a *Beast with ten Horns*, 'tis clear by the Nature of the thing, that he cannot be such till there be so many Kings risen as are thereby represented: and as clear is it, that as soon as ever all the ten Kings or Horns are risen He must be a Beast or Empire with that Number of Horns. Now if we go the first way to work we shall plainly find, that the *Western Empire*, founded on and confin'd to the seven Hills of *Rome*, ceased, as we have already noted, if we regard its *real Power* and compleat Imperial Authority, at the Death of † *Valentinian III. March 18. A. D. 455.* or however at the Burning of the City by *Genferick the Vandal*, at the middle of *June* the same year. And that it ceased as to the very shadow, and pretence, and *Name* of Power twenty one years afterwards, under *Momyllus Augustulus, A. D. 476.* as is own'd by all Historians; and has been particularly prov'd in the fourth Trumpet foregoing, which relates to that matter. So that there are but these two Epochas that can be pitch'd upon by that General Method; that the Antichristian State must be-

† To be sure *Valentinian III. was the last that may seem to have been an Emperor indeed: in whom true Imperial Majesty resided. For those that followed him in the West were Upstarts, Usurpers, or like Apparitions that soon appear'd and soon vanish'd.* Howel. Hist. p. 693.

Eo Imperante Occidentale Imperium, quod desiderare sub Honorio coeperat. labi, ut dixi ab initio, coepit. Valentinianum inde Imperatores illi per tempora exceperunt quibus dominantibus træda ac miserabilis ipsa demum Occidentalis Imperii labes est subsecuta. Hi sunt enim qui ipsas prorsus Occidentis provincias amiserunt: Hi sunt qui Romam iterum atque iterum a Barbaris captam atque incensam viderunt: Hi qui Italix dominatione exuti, nomen gloriæque Romanam funditus everterunt. Hi denique qui clarissimum Imperii Romani lumen atque inveteratam populis nobilissimæ gentis auctoritatem penitus extinxerunt. Nam barbaris jam late omnia ditione libidineque tenentibus, non solum antiqua Imperii Majestas, sed vetus etiam literarum atque ingenii dignitas omnino evanuit. *Sigonius.*

Ita Vir bellicosissimus Aëtius, & quondam Attilæ Regis potentissimi terror occubuit [A. D. 454.] cum quo pariter & Occidentis Imperium Salusque reipublicæ corrui: nec hæcenus ultra potuit relevari. *Paul. Diac. lib. 15. versus fin.*

Quo extincto simul omne Occidentalis Imperii præsidium concidit. *Sig-ninus.*

gin

gin either A. D. 455. or 476, according as the other character, under the Prophecy of the *Woman with Child* has also determin'd: and accordingly must end either A. D. 1715. or. 1736. And if we go the second way to work, which I esteem much more exact, and agreeable to the Scripture Characters, we shall find some pretence for both those Epocha's, tho' I think the former of them, or rather the succeeding year, A. D. 456 has much the advantage of the other, and seems to me the very point of time, from whence the date of the 1260, years Reign of Antichrist is to be taken by us; and that by consequence that Period will expire in ten years time, A. D. 1716. Indeed the very learned Dr. *Allix* pitches upon the latter Epocha, and sets down the several Kingdoms, to the just Number of Ten, arisen at that time thus.

De Duplici
Messie ad ven-
tu. p. 18.

- (1) *Alemanni in Rhatia & Pannonia.*
- (2) *Franci in Belgica.*
- (3) *Anglo-Saxones in Britannia.*
- (4) *Burgundiones in Gallia Sequanensi.*
- (5) *Wisigothi in Gallia Aquitanica & in Hispania provincia Tarraconensi.*
- (6) *Suevi & Alani in Lusitania.*
- (7) *Vandali in Africa.*
- (8) *Ostrogothi in Pannonia & postea in Italia.*
- (9) *Longobarbi in Pannonia.*
- (10) *Heruli & Turcilingi qui Augustulum Vicerunt.*

These are the ten Kingdoms, refer'd to by *Daniel* and *St. John* in Dr. *Allix's* Opinion: and that most of them are of that Number is out of question. But then I cannot fully acquiesce in this account: for first the Kingdom of the *Alemanni* was so small, and so near its conclusion; and besides was chiefly out of the bounds of the *Roman* Empire, that it cannot deserve a place here. Secondly there is but one Kingdom reckon'd in *Britain*, whereas there were undoubtedly two; and both of them within the bounds of the *Roman* Empire; and arisen upon its dissolution also; as we shall see presently. Thirdly, we have here mention of the *Lombards* in *Pannonia*; which is contrary to History; since they did not till long after this,

See Howel Pt.
3. p. 249. &
254.

this, A. D. 526. enter the bounds of the *Roman Empire*, or *Pannonia*; much less establish a Kingdom therein. *Fourthly*, here is no notice at all to be taken of the *Greek Empire*, which certainly ought, to be accounted as One of the Ten Kingdoms, nay as the Principal; and one that therefore cannot be omitted; especially on account of its large share in *Europe*, and particularly of the Exarchate of *Ravenna*, which it recover'd, and for about 200 years together stood possess'd of even in *Italy* it self. So that I cannot wholly rest satisfied with the Drs. account of these ten Kingdoms: neither indeed can I tell how to defer the Number of ten till this year, A. D. 476. Because there had been the same Number in being, A. D. 456 twenty years before. For notwithstanding the Kingdom of the *Heruli* arose not till that year, yet it was then only in the place of the remainders of the *Western Emperors*; which tho', as we have shewn, they can hardly deserve to be esteem'd *Heads of the whole Roman Empire* since the death of *Valentinian III*; (many of whose upstart Kings had much greater power then they;) yet sure 'tis hard to exclude them a share among the ten Kingdoms. And if they be allow'd a place there 'tis evident that that Number was as well in being twenty years before, as at that time. So that upon the whole, I much more approve of Mr. *Mede's* Epochæ, 456 as much better grounded in History: according to whose Scheme, with some small alterations, I shall by and by present the Reader with a Table of them severally; after I have made a particular enquiry into their beginnings in History; which has not hitherto been sufficiently done by any. And herein as I shall assert nothing but what shall be confirm'd by Authentick Historians, so I must own my self very much indebted to the learned Dr. *Howel* who is more careful than any I have seen, in noting the exact times of the Rise of these several Kingdoms, at the dissolution of the *Roman Empire*. The ten Kingdoms then I take to be these following (1) *The Greeks*. (2) *The Romans*. (3) *The Suevi and Alani*. (4) *The Burgundians*. (5) *The Visigoths*. (6) *The Vandals*. (7) *The Britans*. (8) *The Ostrogoths*. (9) *The Saxons* and (10) *The Franks*. And the Times of their Rise, I date as follows (1)

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The Empire of the *Greeks* bears date from the Death of *Constantine the Great*, A. D. 337. For he left part of the *Roman Empire* to his Son *Constantinus*, who seated himself at *Constantinople*; and so began a distinct Empire or Kingdom there at the time assign'd. And this date is so known and unquestionable that I need not alledge any particular Historian for it. (2) The Empire of the *Romans*, as a kind of distinct Kingdom, I date from the Emperor's leaving *Rome*, and fixing his Seat elsewhere; or particularly from his settling at *Ravenna*; the place of the *Western Caesars* Residence long afterward; which happen'd about A. D. 402. which therefore may serve well enough for the Epocha of this second Kingdom. And that this is the right time, hear *Dr. Howel's* words, '*For the year 402. The two Emperors Arcadius and Honorius were Consuls. Arcadius continued at Constantinople, and Honorius at Ravenna; which now began to be an Imperial Seat: he having in a manner left Milan, and here fix'd his abode.*' (3) The Kingdom of the *Suevi* and *Alani* may well be dated A. D. 409. Hear the same *Howel* again. '*The Vandals, Alans, & Suevi, as some say, now A. D. 409 entered into Consultation to quit Gall—and posses'd themselves of the Provinces of Lusitania, and Cartagena, and Bœtica. and Sigonius more expressly: Hac clade, inquit ille, fracti Vandali, Alani, & Suevi Gunderico Rege substituto, consilium Gallia abeundi ceperunt:— Atque in ulteriorem progressi provinciam ipsam in potestatem adduxerunt. Hanc Trajectionem hoc anno 409 factam Kalendis Octobris Prosper, Cassiodorus, & Jordanes in annalibus scriptum reliquere.*' * (4.) The Kingdom of the *Burgundians* takes its date from the year 413. Hear

* And tho' for sometime they made three distinct Kingdoms (1) That of the Vandals or Silingi (2) That of the Alani (3) That of the Suevi, yet before the other nine Kingdoms were compleated the Alani had conquer'd the Vandali, and Silingi; and the Goths had also conquer'd that of the Alani: and so their remain'd but one Kingdom out of all these three. Which Reduction of these several Dominions to one, whereby the Kingdoms in the Roman Empire A. D. 456. were reduc'd to the exact Prophetick Number of ten, deserves to be particularly taken notice of by us. See *Howel* Pt. 3 p. 472. 473. & Pt. 2. p. 607.

Howel again. 'This year 413. as *Cassiodorus* and others observe, P. 593. 'the Burgundians seized on part of Gall, lying toward the Rhine : 'for perceiving their own weakness, they had not any mind to struggle with, or oppose *Constantius* the Emperors General ; but desired 'Peace : which he was not averse to grant, lest by an ill Success against them, he should stain the Glory of his former Actions. 5. The Kingdom of the *Visigoths* takes its date A. D. 418, or 419. Of which also hear *Howel*. 'Vallia King of the Goths, having P. 612. 'prosperously fought against the Vandals, and other Barbarians that 'had invaded that Countrey, dealt with *Constantius*, that he and 'his Men might be receiv'd into Gall ; and there obtain place where 'they might Settle and Inhabit. And *Constantius* was so favourable to his Request, that he procur'd a satisfactory Return from *Honorius* ; so as this very year 419. as writes *Prosper*, or the year 'preceding, as *Marcellinus* hath it, they were permitted to return 'out of Spain, and to plant and fix themselves in Gallia Aquitanica, from Tholouse as far as the Ocean ; which Region was after 'known by the Name of Gascoign. 6. The Kingdom of the Vandals bears date from the year 435. as the same *Howel* assures us. At the beginning of February A. D. 435. a Peace was made P. 638. by *Trigetius* with *Genferich* and his Vandals ; by virtue of which, they had assigned to them that part of Africk lying near Hippo to inhabit. 7. The Kingdom of the Britans evidently takes its date A. D. 447. as the same Author gives us the Account. His words are these. 'From the time of *Aëtius's* third Consulship A. P. 665. 666. 'D. 446. we find reason to date the utter Revolt of the Britans from 'the Roman Empire. For the year after the third Consulship of 'Aëtius A. D. 447. she compleated that Resolution, which in this 'she must have thought of, and begun, of choosing a King to govern 'her, which was *Vortigern*, as he is commonly called. And to him does our *Stow* agree also (whose Chronology is particularly commended by our late Judicious Historian Mr *Tyrrel*) Now P. 52. the poor Remnant of the Britans directed Letters to Aëtius thrice Consul ; and yet for all their suit, they not being able to obtain Aid of him, as he which had then both his hands full of Business and Battle at home, —thought good to appoint over them some King ; and so with one consent A. D. 447. they Elecled *Vortiger*. 8. The Kingdom of the *Ostrogoths* is to be dated A. D. 454. as

P. 692.

Howel assures us. 'The Goths upon the death of Attila, King of the Huns, and the retreat of that People A. D. 454 resolved rather to use fair means, and desire a Country from the Empire, than with danger to invade the Territories of other Nations by force; and so received Pannonia. 9. The Kingdom of the Saxons takes it date, according to the Saxon Annals, A. D. 455. Their words are these. 'Hoc anno 455. Hengestus & Horfa preliati sunt cum Vortigerno rege in loco qui appellatur Eglesford; & frater ejus Horfa occisus est; atque postea Hengestus & suus Filius Æsca potiti sunt regno. And Langborn is very exprefs for the same year. 'Hoc ipso anno [455.] atque ab hoc ipso tempore Cantianum Hengesti Regnum, sublato jam Horfo fratre, potestatis consortie, exordium sumpsisse ex probatissimis Authoribus manifestum constat. And so is Dr. Howel. 'Hengest, says he, was made King of Kent by his Followers in the year 456. as Matthew Florilegus writes; or, as all the English Saxon Annals consent, in the year 455. Stow and others date it the next year. Stow's words are, 'Kent the first Kingdom possessed by the Saxons, had Kings as follows; Hengist was the first of the Saxons that made himself King of Kent, eight years after his entering into this Island, in the year of Christ's Birth 456. And therefore from one of those years I date the Saxon Kingdom in Britain, tho' rather from A. D. 455. because of the unanimous consent of † all the Saxon Annals to that year. 10. The Kingdom of the Franks was formerly supposed to begin earlier; But Howel upon a more exact enquiry, both asserts and proves, that agreeably to Baronius's Annals, it

Chronicon
Regum Angl.
p. 14.

Hist. Pt. 4.
Sect. 3.

See Howel Pt
3. p. 327. to
333.

† Anno post adventum ipsorum sexto iniisse bellum Hengest & Horfam contra Wirthgirnium in Campo Egelesthrip ibique interfectum Horfam. & Hengest cepisse regnum scribit Fabius Ethelwerdus. Anno 455. prælium hoc commissum fuisse, atque Horfa cæso Hengistum regnum iniisse Annales omnes Anglo-Saxonici consentiunt. Ad quem annum in Annalibus etiam Astorio Menevensi attributis ita annotatum legimus; Bellum apud Cantiam in loco qui dicitur Egelesthrepe contra Britones & Regem Britonum Guirtheginnum; in quo cecidit Horfa, & frater ejus Hengistus regnum suscepit cum filio Osce apud Cantuarios. Et in Florentii Wigorniensis Chronico Hengest & Hors cum Wirtgerno Britonum Rege in loco qui dicitur Egelesthrepe pugnaverunt; & licet in ea pugna Hors occisus esset, Hengest tamen victoriam habuit; & post hoc cum filio suo Æsc regnare cepit. *Usserii Britanniæ Ecclesiæ Antiq.* p. 221.

is to be dated the same time we † are now upon A. D. 456. Hear *Baronius* first, and then *Howel*. *Baronius* says thus. ‘*Li-*
‘*quet ab anni hujus (456.) tempore cum res Romana collapse ef-*
‘*sent, & Gothis negotium esset cum Suevis, Francos in Gallia su-*
‘*as firmasse sedes, regnumque stabilisse Parisiis, Childerico Reg-*
‘*nante.*—*Præsenti igitur anno, qui est primus a nece Maximi,*
‘*captum apparet Regnum Francorum in Gallia: quibus cum con-*
‘*sentiât Sigebertus, nempe a nece Maximi regnare cœpisse Child-*
‘*ericum, errat tamen ponens post annum sequentem ejus exordium,*
‘*deceptus nimirum dum sequenti anno Maximum interfectum*
‘*esse putavit.* *Baron. Ad A.D. 456.* *Howel's* words are, ‘*The*
‘*Franks had A. D. 456. the opportunity they often had sought in*
‘*vain, of settling their Kingdom in that noble Countrey of Gall;*
‘*who from this time establisbed their Kingdom at Paris under Chil-*
‘*derich. And thus was another Principality cut out of the Body of*
‘*the Western Empire.* And so this Kingdom of the *Franks* is
the last, the Τὸ Δέκατον, the Tenth Kingdom in the order of Ri-
sing; and in our Age has arriv'd also at that greatness, as to be at
least a Τὸ Δέκατον, a Tenth part of the European share of the old
Roman Empire. Thus we have the dates of the famous Ten
Kingdoms into which, agreeably to so many Scripture Prophe-
cies, the Roman Empire was at last to be divided: at
the Rise of which, the Antichristian State was to arise, and to
fall at their Dissolution. And seeing no less than three of them
arose in the three last years of this Period, it cannot be hard to
determin the time when these divisions of the Roman Empire
amounted to Ten; and by consequence, when the Beast with
Ten Horns is first suppos'd to have arisen in the world viz. A.D.
456. Which is the very time pitch'd upon by Mr. *Mede*; and
from Him chiefly the following Table of the 10 Kings is ex-
tracted. See *Med. Pag. 577, & 815.*

See Apoc. xj.
13.

See the Author
of the Book De
Excidio Anti-
christi p. 17. A

A
T A B L E
 OF THE
T E N K I N G D O M S
 IN THE

<i>ROMAN EMPIRE A.D. CCCCLVI.</i>				
<i>Began.</i>	<i>Kingdoms.</i>	<i>Countries.</i>	<i>Kings.</i>	<i>Capital Cities.</i>
<i>A. D.</i>				
337	1 <i>Greeks.</i>	<i>Eastern Empire</i>	<i>Marcianus.</i>	<i>Constantinople.</i>
402	2 <i>Romans.</i>	<i>Western Empire</i>	<i>Avitus.</i>	<i>Ravenna.</i>
409	3 <i>Suevi.</i>	<i>Portugal.</i>	<i>Riciarius.</i>	<i>Braga.</i>
413	4 <i>Burgundians.</i>	<i>Gall.</i>	<i>Gundericus.</i>	<i>Geneva.</i>
418	5 <i>Visigoths.</i>	<i>Gall and Spain.</i>	<i>Theodoricus.</i>	<i>Tholonse.</i>
435	6 <i>Vandals.</i>	<i>Africa.</i>	<i>Genfericus.</i>	<i>Carthage.</i>
447	7 <i>Britans.</i>	<i>Britain.</i>	<i>Vertimer.</i>	<i>London.</i>
454	8 <i>Ostrogoths.</i>	<i>Pannonia.</i>	<i>Theodemirus.</i>	<i>Vienna.</i>
455	9 <i>Saxons.</i>	<i>Britain.</i>	<i>Hengistus.</i>	<i>Canterbury.</i>
456	10 <i>Franks.</i>	<i>Gall.</i>	<i>Childericus.</i>	<i>Paris.</i>

I. Em-

TABLES of these 10 several Original Kingdoms
till they were Conquer'd.

		<i>Leo V.</i>	813
		<i>Michael Balbus</i>	820
		<i>Theophilus</i>	829
I. Empire of the Greeks.	<i>A. D.</i>	<i>Michael & Theodora</i> }	842
		<i>Basilus</i>	867
<i>Constantius</i>	337	<i>Leo VI.</i>	886
<i>Julianus</i>	361	<i>Constant. Porphyrogenitus</i>	911
<i>Jovianus</i>	363	<i>Romanus</i>	961
<i>Valentinianus I.</i> }	364	<i>Nicephorus Phocas</i>	963
<i>& Valens</i> }		<i>Joh. Zimisca</i>	969
<i>Gratianus & Valentinianus II.</i> }	375	<i>Basilus & Constantinus</i> }	975
<i>Theodosius I.</i>	379	<i>Romanus</i>	1028
<i>Arcadius</i>	395	<i>Michael Paphlago</i>	1034
<i>Theodosius II.</i>	407	<i>Michael Constantinus &c.</i>	1042
<i>Martianus</i>	450	<i>Alexius Comnenus</i>	1081
<i>Leo Thrax</i>	456	<i>Calo Johannes</i>	1118
<i>Zeno</i>	474	<i>Emanuel Comnenus &c.</i>	1143
<i>Anastasius</i>	491	<i>Michael Palaeologus</i>	1260
<i>Justinus I.</i>	518	<i>Andronicus Palaeologus</i>	1283
<i>Justinianus I.</i>	527	<i>Andronicus Junior</i>	1328
<i>Justinus II.</i>	565	<i>Joannes Palaeologus</i>	1341
<i>Tiberius II.</i>	578	<i>Calo Joannes &c.</i>	1354
<i>Mauritius</i>	586	<i>Constantinus</i>	1450
<i>Phocas</i>	602	<i>Conquer'd</i>	1453
<i>Heraclius</i>	610		
<i>Constans</i>	642	<i>Years</i>	1116
<i>Constantinus Pogonatus</i>	669		
<i>Justinianus II.</i>	685		
<i>Philippicus</i>	711		
<i>Leo Isaurus</i>	716		
<i>Constantinus Copronymus</i>	741		
<i>Constantinus & Irene</i> }	780		
<i>Nicephorus</i>			
<i>Michael Cyropalata</i>	802		
	811		

II.

Empire of the Romans.

*A. D.**Honorius*

402

Valentinianus III.

424

Maximus

455

Avitus

<i>Avitus</i>	456	<i>Gundericus & Chilpericus</i>	450
<i>Majorianus</i>	457	<i>Gundebaldus</i>	500
<i>Severus</i>	461	<i>Sigismundus</i>	530
<i>Anthemius</i>	467	<i>Conquer'd</i>	532
<i>Olybrius</i>	472		
<i>Glycerius</i>	473	<i>Years</i>	119
<i>Julius Nepos</i>	474		
<i>Augustulus</i>	475		
<i>Odaacer Herulus</i>	476		
<i>Conquer'd</i>	493		
<i>Years</i>	21		

V.

Kingdom of the *Visigoths*.

III.		A. D.	
Kingdom of the <i>Suevi</i> .			
	A. D.	<i>Vallia</i>	418
<i>Ermenricus</i>	409	<i>Theodoricus I.</i>	419
<i>Rechilla</i>	439	<i>Theodismundus</i>	452
<i>Riciarius</i>	448	<i>Theodoricus II.</i>	453
<i>Mafdras</i>	457	<i>Enricus</i>	463
<i>Frumarius</i>	460	<i>Alaricus</i>	484
<i>Remismundus &c.</i>	464	<i>Gesalicus</i>	507
<i>Theodemirus</i>	518	<i>Amalaricus</i>	513
<i>Miro</i>	570	<i>Theudis</i>	531
<i>Ebericus</i>	583	<i>Theudiselus</i>	549
<i>Conquer'd</i>	583	<i>Arbanagild</i>	554
<i>Years</i>	174	<i>Linva I.</i>	568
		<i>Lennigild</i>	570
		<i>Reccaredus</i>	586
		<i>Linva II.</i>	600
		<i>Vitericus</i>	603
		<i>Gundemarus</i>	609
		<i>Sisebatu</i>	611
		<i>Reccaredus II.</i>	619
		<i>Swintilla</i>	621
		<i>Sisenandus</i>	631
		<i>Chintilla</i>	636
		<i>Tulga</i>	639
		<i>Chindas-winthus</i>	642
		<i>Ricci-</i>	

IV.

Kingdom of the *Burgundians*.

A. D.			
<i>Gundericus</i>	413		
<i>Gundicanus</i>	430		

<i>Ricces-winthus</i>	649	<i>Mailgwin Gwined</i>	551
<i>Wamba</i>	672	<i>Interregnum</i>	586
<i>Ernigius</i>	680	<i>Cadwan</i>	608
<i>Egica</i>	687	<i>Cadwallo</i>	620
<i>Wiriza</i>	701	<i>Cadwallader</i>	634
<i>Rodericus</i>	711	<i>Interregnum</i>	665
<i>Conquer'd</i>	714	<i>Ivor</i>	668
<hr/>		<i>Edwal</i>	690
<i>Years</i>	296	<i>Gerent</i>	700
<hr/>		<i>Roderick Molwinoc</i>	720
		<i>Caradoc</i>	752
		<i>Conan alias Howel</i>	755
		<i>Mervyn-wrych</i>	817
		<i>Rodoric</i>	843
		<i>Anarawd</i>	877
		<i>Edwal Voel</i>	913
		<i>Howel-Dha</i>	940
		<i>Jevaf & Jago</i>	948
		<i>Howel ap Jevaf</i>	973
		<i>Cadwalhon</i>	984
		<i>Meridith</i>	986
		<i>Edwal</i>	992
		<i>Adan</i>	1003
		<i>Lhevelin</i>	1015
		<i>Gryffith</i>	1022
		<i>Conquer'd</i>	1064
<hr/>		<i>Years</i>	617

VI.

Kingdom of the *Vandals.*

	A. D.		
<i>Genfericus</i>	435		
<i>Ungericus</i>	479		
<i>Gundamundus</i>	486		
<i>Thrasamundus</i>	497		
<i>Hildericus</i>	523		
<i>Gilimer</i>	530		
<i>Conquer'd</i>	534		
<hr/>			
<i>Years</i>	999		
<hr/>			

VII.

Kingdom of the *Britans.*

	A. D.		
<i>Vortiger</i>	447		
<i>Vortimer</i>	454		
<i>Vortiger again</i>	458		
<i>Aurelius Ambrosius</i>	481		
<i>Nazaleod</i>	508		
<i>Arthur</i>	515		
<i>Interregnum</i>	542		

VIII.

Kingdom of the *Ostro-*
goths.

<i>Theodemirus</i>	454
<i>Theodoricus</i>	476
<i>Athalaricus</i>	526
<i>Theodasus</i>	

<i>Theodatus</i>	534	<i>Ethelbert</i>	860
<i>Vitiges</i>	536	<i>Ethered</i>	866
<i>Ildebaldus</i>	540	<i>Alfred</i>	871
<i>Eraricus</i>	541	<i>Edward</i>	901
<i>Totilas</i>	542	<i>Athelstan</i>	925
<i>Teias</i>	552	<i>Edmund</i>	941
<i>Conquer'd</i>	552	<i>Edred</i>	946
		<i>Edwi</i>	955
<i>Years</i>	098	<i>Edgar</i>	957
		<i>Edward</i>	973
		<i>Ethelred</i>	978
		<i>Edmund Ironside</i>	1016
		<i>Conquer'd</i>	1017

IX.

Kingdom of the Saxons.

<i>Hengist</i>	455
<i>Æsk or Oric</i>	488
<i>Otha or Oife</i>	512
<i>Ermenric</i>	532
<i>Ethelbert</i>	560
<i>Eadbald</i>	616
<i>Ercombert</i>	640
<i>Egbriht</i>	664
<i>Lothair</i>	673
<i>Eadric</i>	685
<i>Wittred</i>	686
<i>Wightred</i>	694
<i>Ethelbert</i>	727
<i>Eadbert</i>	749
<i>Alric</i>	760
<i>Heabbert</i>	764
<i>Egfer</i>	778
<i>Eadbert</i>	786
<i>Cuthred</i>	794
<i>Baldred</i>	805
<i>Egbert</i>	823
<i>Ethelwolf</i>	837
<i>Ethelbald</i>	857

X.

Kingdom of the Franks.

	<i>A. D.</i>
<i>Gildericus</i>	456
<i>Clodonus</i>	484
<i>Clotharius</i>	514
<i>Chilperick</i>	560
<i>Chlotharius</i>	587
<i>Childebert</i>	596
<i>Theodorick</i>	600
<i>Cloair &c.</i>	618
<i>Pepin</i>	751
<i>Charles the Great</i>	768
<i>Ludovicus Pins</i>	814
<i>Carolus Calvus &c.</i>	841
<i>Hugo Capetus</i>	987
<i>Rupertus</i>	998
<i>Henricus</i>	1031
<i>Philippus I.</i>	1060

Ludovicus

<i>Ludovicus &c.</i>	1108	<i>Ludovicus XI.</i>	1461
<i>Ludovicus</i>	1138	<i>Carolus VIII.</i>	1484
<i>Philippus</i>	1180	<i>Ludovicus XII.</i>	1498
<i>Ludovicus</i>	1215	<i>Franciscus I.</i>	1515
<i>Ludovicus</i>	1223	<i>Henricus II.</i>	1548
<i>Ludovicus</i>	1227	<i>Franciscus II.</i>	1559
<i>Philippus</i>	1271	<i>Carolus IX.</i>	1561
<i>Philippus &c.</i>	1286	<i>Henricus III.</i>	1574
<i>Philippus Valesius</i>	1327	<i>Henricus IV.</i>	1589
<i>Johannes</i>	1350	<i>Ludovicus XIII.</i>	1610
<i>Carolus V.</i>	1364	<i>Ludovicus XIV.</i>	1643
<i>Carolus VI.</i>	1380		
<i>Carolus VII.</i>	1422	<i>Years</i>	1260

Scholium. It must indeed be own'd that besides these we meet at this time with some hints of a Kingdom of the *Alemanni* in *Rhatia*, or not far off: But for the greatest part of it out of the bounds of the *Roman* Empire; and besides too small, and too near a Conclusion to be here recounted. † Another small Kingdom of the *Alani* at *Orleanse*, is sometimes also by the By mention'd in History: but this still was so very See Howel, Pt 2. p. 703. 705. inconsiderable, and short liv'd after 456. that it cou'd less than the former claim a place among those eminent Kingdoms before us. And the like may be said of a kind of Dynasty of the conjoin'd Cities of *Little Britain*, which no Historian in the enumerating of the Kingdoms of the *Roman* Empire, would ever reckon among that number. Thus also a little after *Attila's* Death, his Son is by the By mention'd as King of the *Huns*; See Howel Pt. 2. p. 714. 715. but this Kingdom lasting so very short a while, and being beyond the *Danube*, at least for the main of it, if it be to be cal-

† Propterea Neminem moveat si præter enumerata modo in Galliis Regna etiam Alanorum Aurelianensium Regnum; item Armoricarum Civitatum Dynastiam ibidem forte invenerit usque ab Honorii Imperio ad hæc tempora permanentia: Hanc siquidem modicæ admodum ditionis fuisse; illud modico deinceps tempore; nempe, decem plurimum annos durasse comperiet. Neutrum igitur cum reliquis pari loco, & ordine habendum est, nec si cujusdammodi quid alibi inveniri possit. *Med. Comment. Apoc.* p. 576.

See Howel Ps
4. p. 16.

led a Kingdom at all, does not deserve any notice in this place. And as to the *Gepida*, who Conquer'd the *Huns*, and took their places, soon after *Attila's* Death; and whose Kings are also several times mention'd in History, their Kingdom was also beyond the *Danube*, and so beyond the proper Bounds of the *Roman Empire*, as * *Jornandes* assures us. 'Tis true the *Hernli* arose 20 years afterward: but not as an additional Kingdom, but only on the Conquest of the remains of the *Western Empire*, and in its place. And so the *Lombards* long afterward planted a noted Kingdom in *Italy*: but that was also not a new additional Kingdom, but came upon the Destruction of that of the *Ostrogoths*; as that had done on the Conquest of the *Hernli* before. All which, after-conquests, and Changes, and Successions, have nothing to do in this place; where we are to determine the *Ten Original Kingdoms*, into which the *Roman Empire* was immediately divided, upon its Dissolution in the fifth Century only: and not all the occasional Mutations and Alterations therein afterward. Upon the whole, it seems to me highly probable, that the date of the Antichristian State, parallel with that of the ten Kings, is to be fix'd to the year of our Lord 456. because of the Evidence we have given that then, and not before, nor after the divisions of the *Roman Empire* first amounted to the compleat and just number of ten; nay, and continued the very same number without increase or diminution for many years afterwards. However, since those shadows of *Cæsars* after *Valentinian III.* have some pretence to a continuation of the old *Cæsarean* Head of the *Roman Empire*, till the *Hernli* came in their place *A. D.* 476. I will not be over positive: but leave it to farther Evidence, or the Event to determine between them.

Scholium 2. It may also deserve to be here observ'd, that As the number of the Kingdoms into which the *Roman Empire* in *Europe*, agreeably to the ancient Prophecies, was originally

* *Gepidæ Hunnorum sibi sedes viribus vendicantes totius Daciz fines velut victores potiti, nihil aliud a Romano Imperio nisi pacem & annua solennia. ut strenui viri, amica pactione postulavere. Quod & libens tunc annuit Imperator, & usque nunc consuetum donum est; nam gens ipsa a Romano suscipit Principe.* *Jornandes de Rebus Geticis, Cap. 50.*

divided

divided, *A. D.* 456. was exactly 10, not reckoning some very small ones, either just then expiring, or at the utmost Bounds of the Empire, or inconsiderable: So is it also very nearly return'd again to the same condition; and at present is divided into *ten* grand or principal Kingdoms or States. Those 10 I mean, are (1.) The States of the Emperor of *Germany*, not as Emperor, but as possessing large Hereditary Dominions of his own in *Austria*, *Hungaria*, and the Neighbouring Countries to the *Adriatick*. (2.) The Electorate of *Bavaria*. (3.) The *Switz* Cantons. (4.) The Dukedom of *Savoy*. (5.) The States of *Holland*. (6.) The Republick of *Venice*. (7.) The Kingdom of *France*. (8.) The Kingdom of *Spain*. (9.) The Kingdom of *Portugal*. (10.) The Kingdom of *England*. For tho' there are many more great Kingdoms and Dominions in *Europe* besides, yet are they out of the Bounds of the old *Roman* Empire, and so not so directly within our present enquiry. Tho' even in that case, I mean, if we take in all *Europe*, or *Christendom*, (the famous *Ten* in the *Apocalypse*) the number of Kingdoms in the most proper sense, or of Crowned Heads, is still more exactly and indisputably just ten, as in the Table in the Margin. And for the other States or Dominions of *Europe* within those Bounds, they, as at the first, are either at the very Borders of the old Empire; or in themselves, if compar'd with these, very inconsiderable. And if the Reader will pardon a very short Digression, I would here observe somewhat concerning the Kingdom of the *Franks* in particular, in which it is distinguish'd above all the rest, *viz.* That it was the *Ten* *Sixteen*, the *Tenth*, and last in the order of its Rise; That it therefore denominated the Beast, a *Beast with ten horns*, or arose exactly the very same time with that Beast; and That it alone, of all the ten, has never been Conquer'd since its first Rise, but as it all along has hitherto continu'd, so probably is it not to *fall*, in the Prophetick phrase till the end of that grand Period 1716.

1. *Hungary*
2. *Muscovy*
3. *Sweden*
4. *Denmark*
5. *Poland*
6. *France*
7. *Spain*
8. *Portugal*
9. *England*
10. *Prussia*

Apoc. xi. 13.

Scholium 3. It will be fit here to remark and explain that famous Number in *Daniel* that belongs to, and is exactly coincident with the former Computations; the Observation whereof we owe to our great Chronologer and Interpreter of the Prophecies,

- Dan. 8. 13. the * Lord Bishop of Worcester. *Daniel's words are these.*
 14- *Then I heard an holy one speaking; and another holy one said to Palmoni which spake, how long shall be the vision concerning the daily sacrifice, and the transgression of the desolator; to give both the sanctuary and the host to be troden under foot? And he said unto me unto 2300 evening-mornings; [Noxturnæ;] then shall the sanctuary be cleans'd. And after the explication of the rest of the foregoing Prophecy 'tis added, And the evening-morning vision which was told is true: wherefore shut thou up that vision, for it shall be for many days. So that this distinct Vision, which was told or spoken by an Holy One, and not seen as the former was; which is not related by the Prophet; which concern'd*
- v. 26.

* *And yet remarkable are the words of Cardinal Cusanus full 250. years ago relating to this matter.* Hoc solum absque temerario judicio ut Christianus conjiciens, quod in iis quæ Christus egit, & circum Christum acta sunt post vigesimum nonum annum usque in diem resurrectionis a morte, annum unum Domini in Jubilæum extendendo, poterit quisque verisimilius quid futurum sit in Ecclesia prævidere: ut sic in 34^{to} Jubilæo a resurrectione Christi resurrectionem Ecclesiæ depulso Antichristo Dei pietate speret victorioso gloriosam. Et hoc erit post annum nativitatis Domini 1700 ante annum 1734. Post illud autem tempus ascensio Ecclesiæ futura est, Christo sponso adveniente ad judicium. — Hæc autem supputatio resurrectionis Christi in corpore suo, quod est Ecclesia, multis rationibus aliorum considerationibus forte ex eo conjicitur quia Christus docuit in persecutione sua documentum suæ persecutionis capere debere; dicens, *Si me persecuti sunt & vos persequentur*: ac quod ipse, qui quasi abire videretur, post resurrectionem remansurus esset usque ad consummationem sæculi: prædixitque ante suam gloriosam resurrectionem oppressionem Ecclesiæ, qua major nulla fuit, in ultimis diebus venturam esse, ut in ultimis diebus carnis suæ cum eo actum est. Atque ad duo nos remisit; scilicet ad similitudinem diluvii, atque ad dictum Danielis prophetæ. Tunc uti post primum Adam venit in 34. Jubilæo secundum Doctissimum & Sapientissimum Philonem in libro historiarum, consumptio peccati per aquam diluvii in diebus Noe; ita conjicimus quod post secundum Adam in 34 Jubilæo veniet consumptio peccati per ignem Spiritus Sancti. Similiter Danieli apertum fuit quomodo novissima maledictio futura esset, postquam Sanctuarium mundificabitur, & visio implebitur; & hoc post 2300 dies ab hora egressionis verbi. Unde cum anno tertio Balthazar Regis hæc revelatio illi facta sit, primo anno Cyri Regis qui Christum secundum Hieronymum Africanum & Josephum circa 559 annum præcessit, tunc constat resurrectionem Ecclesiæ secundum numerum præfatum, diem in annum resolvendo, juxta apertionem Ezechielii factam, post annum Christi 1700 & ante 1750; quod concordat præmissis. *Oper. p. 934. &c.*

the

the daily sacrifice and the transgression of the desolator, to give both the sanctuary and the host to be troden under foot; i. e. declar'd that very state of the Jewish Church whilst the Courts of the Temple, or the Holy City were to be given to the Gentiles and to be troden under foot by them, from the Days of Titus Vespasian; which, distinctly from all the other Visions in Daniel, or in the whole Bible, is determin'd by Evening-Mornings, and solemnly stil'd the Evening-Morning Vision; which is not explain'd by the Angel when all the rest are; which is in a particular manner asserted to be True and Certain; which was to be seal'd and shut up, as of no use for a long time; which is expressly said to be for many days or times long future; and which, lastly, had no completion in those ages with the rest of the foregoing Prophecy, as has been already prov'd: This Vision, I say, which determines the Period of the Churches Pollution to 2300 days, from the time it was seen, does most exactly and surprizingly agree with the computation above i. e. to A. D. 1716. For 2300 Chaldean years of 360 days apiece are equal to 2266 Julian years, and 344 days, or in a round Number to 2267 Julian years; and the date of the Vision is in the third year of the Reign of Belshazzar King of Babylon, who is call'd Nabonadius in the Astronomical Canon; and as far as can possibly be determin'd from that Canon and Xerophon compared together, exactly corresponds to the year of the Julian Period 4162. If therefore we add to that year 2267 Julian years, we shall arrive at the 6429th year of the Julian Period, i. e. to the grand Period so often mentioned. A. D. 1716.

Lemma. I.
Prius

Dan. 8. 1.

Scholium, 4. It may not be improper to observe here also the exact agreement of the two last famous numbers in Daniel with the state of things in the Christian Church, agreeably to our present interpretation of the Apocalypse. Daniels words are these.

7. And when he shall have accomplished to scatter the power of the holy people all these things shall be finished.

Dan. 12. 7.

8. And I heard but I understood not: then said I, O my Lord what shall be the end of these things.

9. And he said go thy way Daniel; for the words are closed up and sealed till the time of the end.

10. Many

10. *Many shall be purify'd, and made white, and tryed: But the wicked shall do wickedly: and none of the wicked shall understand, but the wise shall understand.*

11. *And from the time that the daily sacrifice shall be taken away, and the abomination of the desolator be set up, there shall be a thousand two hundred and ninety days.*

12. *Blessed is he that waiteth, and cometh to the thousand three hundred five and thirty days.*

13. *But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.*

Now concerning these numbers; which I own to be the most obscure of any in *Daniel*; and perhaps of any in the whole prophetick writings; I shall propose an almost new Opinion of my own, or rather *Conjecture*; for I do not see foundation for any thing more hitherto. In order to the explaining of which I observe concerning them.

(1) That these Prophecies, and those adjoining to them belong to the Times *after the destruction of Jerusalem*, and the great dispersion of the Jews thereupon; as appears by the words first set down, *And when he shall have accomplish'd to scatter the power of the holy people all these things shall be finished.* For whether we interpret this *accomplishing to scatter* by the beginning, or by the ending their dispersion, it however appears to belong to the great Captivity of the Jews begun by *Titus Vespasian*, and not at all to that affliction they endured under *Antiochus Epiphanes*. I observe,

(2) That these Visions were to be *shut up* and conceal'd from all Men, even from *Daniel* himself, till towards the end of the World, or the time when they should be most of them fulfill'd: as appears by the words here, *go thy way Daniel; for the words are clos'd up, and seal'd till the time of the end:* or, as it is in the fourth verse foregoing, *but thou O Daniel shut up the words and seal the Book even to the time of the end.* Nay that time of the end seems to be particularly characteriz'd in the next words by the vast Improvement of Knowledge and Learning at that time: *many shall run to and fro, and knowledge or learning shall be increased.* Whence I observe,

See also Isa. 29.
10.—19.

(3) That

(3) That since 'tis but in these two or three last Centuries that Learning has been so particularly improv'd, as every body is sensible; and since most of the things prophecy'd of by *Daniel*, do now appear to have been fulfill'd; these last Ages and the present, are the only ones wherein, according to the Prophecy it self, the understanding of these Visions could be expected: and *therefore by the way the particular expositions of the Ancients, are not much to be regarded by us in these matters. I observe,

(4) That since these Prophecies relate to the Times after the taking away the daily sacrifice, and setting up the Abomination of the Desolator, not by *Antiochus Epiphanes*, but by *Titus Vespasian*; as appears by the scattering of the Power of the holy People, to be accomplish'd also at the same time; 'tis not unreasonable to date them from that time, rather than from the times of *Antiochus*; which are not at all concern'd herein. I observe farther,

(5) That these 1290. & 1335. Days, or years thereby meant, may fairly be expounded, not of *Chaldean* but of *Julian* years: because here is no date from the times of the *Chaldeans*, or of *Daniel*; or from any time in which the *Chaldean* year continu'd in the World: but all belongs to the interval after the destruction of *Jerusalem*: and we know that no other than the *Julian* Year obtain'd then over all the *Roman* Empire. I observe therefore in the last place,

(6) That these two Numbers will most naturally hint to us those two remarkable Preludes to the Protestant Reformation; or most Eminent Discoveries of the Frauds and Idolatry of Antichrist, and beginning of those Publick Secessions from him (of whose Duration the Angel had just before been speaking) which laid the Foundations of the *English* and *German* Reformations. For if we add the former Number 1290 Years to *A. D.* 70, the Year of the Destruction of *Jerusa-*

* Consequitur Patrum auctoritatem in negotio Antichristi & novissimorum temporum (ut in aliis multum iis tribuendum sit) omnino nullam esse: utpote quorum ætate Mysterium illud juxta Angeli prophetiam adhuc clausum & obignatum foret: non igitur esse cur hic Patrum opinatiõibus tantopere moveamur, ut multi solent. *Med. De numeris Danielis.* p. 891.

lem;

James's life of
Wickliff at the
end of his Apo-
logy for him
Oxf. 1508.

Appendix ad
Historiam Cl.
Cave Literari-
am ad A. D.
1360.

we shall come to † A. D. 1360. the very time of the beginning of Wickliff's famous opposition to Antichrist, as Helvicus exactly places Him; and as the Author of his life assures us in these words. 'He began to defend his Opinions when he was very Young, and continued till he was very Old; constantly retaining and maintaining the same, some few excepted: which he reformed and refined more and more, as he grew in Tears and Knowledge. He was Doctor of Divinity almost 30 Years: and for some few Years Parson of Lutterworth in Leicestershire. He had some time been Fellow of Merton, and Master of Baliol College: and, as some write, benefic'd in Oxford. He began to be famous about the year of our Lord 1360. and dyed in the year 1387. in high favour both with God and Men. And the same is fully attested by the very Learned Mr. Wharton in his particular account of Wickliff in these words: *Claruit anno 1360. quo circiter tempore ingravescentes avi superstitiones, immanem, Ecclesia jam diu inolitam, Romani Pontificis tyrannidem, erronea fidei dogmata in scholis passim recepta, & turpissimum vitiorum labem ab omnibus admissam, a plerisque etiam defensam voce ac Scriptis acriter oppugnare Cœpit: præsertim vero Regie Potestatis atque Ordinis Ecclesiastici Jura contra immanes Pontificis Romani & fratrum mendicantium usurpationes constanter pariter ac erudite propugnauit.* And Bale himself, from whom 'tis probable the rest have taken this date, says thus. *Illum æternus Pater (anno post Servatorem natum MCCCCLX.) per suum suscitavit spiritum, ut in mediis impiorum locustarum tenebris pro sua staret veritate magnanimus Jesu Christi pugil; fieretque adversus Antichristos invictissimum ejus ætatis organum.* De Scriptor. Britan. Centur. 4. Vit. 1. And his preaching

† If we take Daniels ara, that is the censuring of the daily sacrifice by the destruction of Jerusalem and the Temple, which was in the year of our Lord 70, and add unto 70 that number 1290 limited by the same Prophet, it cometh to the year of our Lord 1360. about which time the excellent John Wicklieve in England, and shortly after Johannes de Rupefciſſa in France, whose labours upon the Apocalypse are said to be extant, prophecy'd, or rather declar'd many Prophecies out of the Apocalypse concerning Antichrist. G. S. Sacre Heptades p. 186. 187. See the Catalogue of Wickliff's writings; of which not a few are against Antichrist, in Bale Cent. 4. Vit. 1.

had such great success, that his Doctrine soon spread over the Nation, and laid a Happy Foundation for the *English* Reformation afterwards. Nor was it confin'd to *England* alone but spread it self as far as *Bohemia*: and, as we shall see presently, the *Bohemian* Secession was occasion'd by *Wickliff's* Doctrine diffused there. For if we add the second of *Daniel's* last Numbers 1335 to *A. D.* 70 we shall come to *A. D.* 1405. The very time of the publick spreading of *Wickliff's* Opinions by * *John Huss*, and *Jerom* of *Prague* and others in *Bohemia*. For tho' *Helvicus* places them three or four years later, yet did they certainly begin so soon if not sooner: and at that time were become famous. Hear one of the Historians, '*Quoad Ecclesiam puriorem in Bohemia agminatim secessio fiebat a Romana Ecclesia, [inveniente nimirum seculo decimo quinto.] Ejus seculi quarto anno Praga publice disputarunt Jacobus & Conradus Cantabrigienses Viclefii discipuli; — docentes præterea Papam esse Antichristum: Joannis Husi nempe tanta erant efficacia Conciones.* And this is confirm'd by the † words and History of *Hus* himself; who dates the beginning of his preaching from *A. D.* 1401. and whose Publick Troubles with the Court of *Rome*, upon account of it began *A. D.* 1409. So that his famous opposition to Antichrist is well dated from the middle year *A. D.* 1405. For as we find by his History that his

Lxtus, p. 134.

* For besides that number of 1290. the number of 1335. to which the Prophet *Daniel* gives a blessing is also fulfilled. For account that from the desolation of the Temple, and ceasing of the daily Sacrifice, which happen'd about the same year of our Lord 70. add I say to that 70 the number of 1335 and it cometh fully to the year of our Lord 1405—Soon after which time was assembled the great Council of Constance—In the same Council the Godly Bohemians *Johannes Hus* and *Hieronymus Pragenſis* openly protested against the Pope: saying that if he did not follow Christ in his life, he was not Christ's Vicar. *G. S. Sacrz Heptades* p. 187. 188. 189. [In *Hus's Works* you have a great many remarkable Treatises of Antichrist, no small part of his writings being of that nature.]

† Scripsi libellum de corpore Christi primo anno meæ prædicationis qui fuit, ut æstimo, Annus Domini 1401 Inquit *Huss*. Duo mandata Archiepiscopi *Pragenſis*, & *Hussi* ad Papam *Gregorium XII* Appellatio, unde turbarum publicarum initium, ad *A. D.* 1409 pertinent. *Hussi. Opera.* p. 39. & 86.

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publick, and severe * taxing of the Vices of the Corrupt Clergy of the *Romish* Church, was the main thing which made him taken notice of, and hated: so we find in his works that his most Remarkable Sermon on that Subject in publick before a Synod of the Clergy at *Prague*, was preach'd that † very year we enquire about *A. D.* 1405. And this preaching of *Wickliff's* Doctrine at *Prague*, and in *Bohemia*, had such success that it soon ‡ spread over that Country, and into *Germany* also: and if the Wars had not crush'd it, a Reformation in all those parts had immediately followed. However, it was certainly a main preparation and prelude to the great Reformation in *Germany* afterward, in the next Century. And these preparatory spreadings of the Protestant Doctrines in *England*, and in *Bohemia*, which so effectually began to discover the frauds and characters of *Antichrist* in the Church of *Rome*, to which discovery, as Mr. *Mede* has well shewn, this Prophecy in *Daniel* does particularly relate, seem to me considerable enough to be aimed at by these Numbers before us.

P. 882. &c.

V I S I O N. V.

The Second Beast with two Horns like a Lamb.

Apoc. xiiij. 1.

AND I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

* Magister Johannes Hus quam diu in scelera ordinum secularium hominum acriter prædicando invehatur, omnes dicebant spiritum sanctum ex eo loqui; at cum in Clerum convertit sermonem & stilum, tum ulcus tetigit, & male audire cepit. In initio Operum Husii.

† Oper. Hus. Vol. 2. p. 28.

‡ A. D. 1403. Luxur immodicus, & superbia Clericorum faciunt ut Husius Præ in Bohemia & alii inquirerent de principatu in Ecclesia: unde hujusmodi disputationes ortæ quibus irritati Romanenses Articulis Wiclefii 45 publice condemnarunt. Calvis. & Hist. Bohem. A. D. 1409. Invalescens Husiitica doctrina Præ apud Bohemos, reliquæ nationes Pontifici Romano addicte Praga discedunt magno numero. Calvis. Quod Engelbertus Historicus factum refert A. D. 1406. Ut ex Pauli Langii Chronico Citzensi discimus.

12. And

12. *And he exerciseth all the power of the first beast before him ; and causeth the earth, and them that dwell therein to worship the first beast, whose deadly wound was healed.*

13. *And he doth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.*

14. *And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast ; saying to them that dwell on earth, that they should make an Image to the beast which had a wound by a sword, and did live.*

15. *And he had power to give life to the Image of the beast ; that the Image of the beast should both speak ; and cause that as many as would not worship the Image of the beast should be killed.*

16. *And he causeth all both small and great, rich and poor, free and bond to receive a mark in their right hand, or in their foreheads.*

17. *And that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name.*

18. *Here is wisdom. Let him that hath understanding count the number of the beast ; for it is the number of a man ; and his number is six hundred threescore and six.*

In this fifth Vision ; (which includes the sixth also, of the Image of the Beast, of which hereafter ;) we have a plain account of the Rise of *Antichrist himself*, strictly so called ; or of the *Pope of Rome*, and his subordinate *Hierarchy* : having indeed the appearance of a *Lamb* ; professing to be the Vicar of Christ, who is the *Lamb of God* ; Servant of the Servants of God ; Successor of the blessed Apostle *St. Peter* ; the great Pastor of the Church, to feed the flock of Christ : but *speaking like a Dragon* ; exalting himself above all that is called God ; Excommunicating and Destroying Princes ; Absolving Subjects from their allegiance ; Introducing new, false, and pernicious doctrines and practices ; Commanding Idolatry in the worship of Angels, Saints, Images, and Reliques ; Tyrannizing over the Consciences of Men ; and Anathematizing all who will not submit to his ungodly doings. *He exercises all the power of the first Beast before him ; maintains Imperium in Imperio* ; requires the like or greater submission to his decrees as the Supream Temporal Power expects ; and gives out all his

Laws in the sight, and by the permission of the several Kings by which the distinct Kingdoms of the *Roman Empire* are govern'd. *He causes all to worship the first Beast, whose deadly wound was heal'd, i. e.* He is the common Center and Cement which unites all those otherwise distinct Kingdoms; and by joining with them procures them a blind obedience from their Subjects: and so He is the occasion of the preservation of the Old *Roman Empire* in some kind of Unity, and Name, and Strength: which otherwise had been quite dissolv'd, by the Inundations and Wars succeeding the settlement of the Barbarous Nations in that Empire. He also does, or seems to do a multitude of strange Miracles; and pretends to abundance of lying Wonders; by which he strangely prevails with, and amuzes, and enslaves the World; and so deceives them into an implicit obedience to his Dictates. All which characters are so peculiar to, and notorious in the Pope and his Subordinate Ecclesiastical Hierarchy, that I need spend no more words about them. What is here chiefly to be consider'd is the *time of his rise*, and his *duration*; both of them to be taken from *Daniel*, where, as we have prov'd, he is describ'd under the Name of *the Little Horn*; and therefore, according to what has been there already advanc'd, ought to begin *some time after* the Rise of the Ten Horns or Ten Kings of the *Roman Empire*; and to continue till their Destruction *in being*, but *in Power* no longer than they do so, *viz.* till the end of his 1110 and of their 1260, years. Now as to the Epocha of the Exaltation of the Papal Power, I take it to be plainly *A. D.* 606. 1150 years after the Epocha when the Ten Kings were first risen *A. D.* 456. And certainly this date agrees so well with History that nothing can do more so. Thus says one very truly, "Concerning the Emer-
sion of the two horn'd beast out of the Earth, I find a great
consent in the Commentaries, Controversies, and Stories of
the Church: that the two horned Beast began in the Uni-
versal Headship under the Emperor *Phocas*. *Crakanthorp* in his
Treatise against *Spalato* calleth it the Corner-Stone of the Build-
ing. And in very deed many Authors, if you put them upon it
to state the original of the Beasts Kingdom, they do generally
in

Pt. 1. Lemma.
10.

Mr. Stephens
of the Number
666. p. 36.

“in a manner pitch upon the year 606. And to be sure Pope *Boniface* the third in that year receiving first from the Tyrant *Phocas*; and the Popes, his Successors ever after claiming the Stile of *Head of the Church*, and *Universal Bishop* of the same, and accordingly ever after pretending to, and upon all occasions exercising an usurped Power agreeable to so presumptuous a title; this Epocha of the Pope's Ecclesiastical Tyranny is so Eminent and Remarkable in History, and has occasion'd such mighty disputes between the *Romanists* and *Protestants*, and has been so often pitch'd upon by those who have attempted this Prophecy, tho' they could find so little direct Foundation in Scripture for it, that I need not use many words to shew the exactness of its correspondence with *Daniel's* Prophecy, and that from hence began that famous Period when *Times, and Laws, should be given into the hands of this Little Horn for a Time, and Times, and a Division of Time*, or for 1110 Prophetick Days. Dr. *Heylin*, a Learned Man who seems not much to have concern'd himself with the Apocalypse, from the great difference there was in History between the *Bishops* of Rome *before*, and the *Popes* of Rome *after* this Epocha, in his Catalogue intirely distinguishes the one from the other: and having given us a List of the 65 first *Bishops* of Rome till A. D. 605 and noted that *Sabinianus* I. was the last of the Roman *Bishops*, not having that arrogant Title of *Universal Bishop*, or *Head of the Church*, He finishes that branch of the intire Catalogue: and then beginning the second with this Title, *The Popes of Rome challenging a Supremacy over all the Church*, From, A. D. 606 and *Boniface* III. He gives us the Catalogue of the *Popes* till his own time, being in number 179. And it is very well worth our observation that when just before that time the Bishop of *Constantinople* had obtain'd the Title of *Universal Bishop*, the then Popes, *Pelagius* and *Gregory* the great vehemently oppos'd it; and downright affirm'd that whosoever took the Title of *Universal Bishop* upon him was a Fore-runner of Antichrist; equal to Lucifer in Pride, and had the name of Blasphemy upon him. So that when immediately after, St. *Gregory's* next Successor but one, *Boniface* the third accepted of that very Title; and what was more, both himself and his Successors exercis'd that Tyrannical

Cosmog p. 105.
106.

rannical Power therein imply'd; it is plain by Pope *Pelagius's* and St. *Gregory's* Opinion that either Antichrist himself, or at least his Forerunner, who was equal to Lucifer in pride, and had the name of Blasphemy upon him, began to sit in the See of *Rome*. This whole History I shall first give you in the words of that great Man, A. B. *Land* in his excellent Book against *Fyber* the Jesuit; and then in the forenamed Popes own words. The A. B. then giving an account of the gradual Rise of the Popes to their greatness under the Christian Emperors; and being come towards the end of the sixth Century, He thus proceeds. 'About this time 'brake out the ambition of *John* Patriarch of *Constanti-* 'nople affecting to be Universal Bishop. He was countenanc'd 'in this by *Mauritius* the Emperor; but sourly oppos'd by ' *Pelagius* and St. *Gregory*; in so much that St. *Gregory* plainly 'says this pride of his shews that the times of Antichrist were 'near. So as yet; (and this was near upon the point of six hun- 'dred years after Christ;) there was no Universal Bishop, no 'one Monarch over the whole Militant Church. But *Man-* 'ritius being depos'd and murdered by *Phocas*, *Phocas* confer'd 'upon *Boniface* the third that very Honour that two of his 'Predecessors had declaim'd against, as Monstrous and Blasphe- 'mous, if not Antichristian. Where, by the way, either these 'two Popes *Pelagius* and St. *Gregory* err'd in this weighty bu- 'siness about an Universal Bishop over the whole Church; or 'if they did not erre, *Boniface* and the rest which after him 'took it upon them, were in their very Predecessors judgment 'Antichristian. I shall now produce Pope *Pelagius's* and St. *Gregory's* sense in their own words.

See also Ep.
Stillingfleet's
Vindication Pt.
2. chap. 6.

Sciat se tamen et ipse Joannes, nisi errorem suum cito cor-
rexerit, a nobis excommunicandum fore:—Universalitatis quoque
nomen, quod sibi illicite usurpavit, nolite attendere:—Nullus
enim Patriarcharum hoc tam profano vocabulo unquam utatur:—
Perpenditis, Fratres Charissimi, quid e vicino subsequatur, cum
& in Sacerdotibus erumpunt tam perversa primordia. Quia enim
juxta est illi de quo scriptum est, ipse est Rex super universos
filios superbia. Ep. 8. Pelag. II. Apud. Concil. Tom. 4. p. 476.

Confacerdos meus Joannes vocari Universalis Episcopus Cona-
tur: Exclamare compeller ac dicere O Tempora! O Mores!—
Sacer-

Sacerdotes vanitatis sibi nomina expetunt, & novis ac prophanis vocabulis gloriantur. Nunquid ego hac in re, Piissime Domine, propriam causam defendo? Nunquid specialem injuriam vindico? Et non magis causam Omnipotentis Dei, & causam universalis Ecclesiae? — Sed absit a cordibus Christianorum Nomen illud Blasphemia, in quo omnium Sacerdotum honor adimitur, dum ab uno sibi dementer arrogatur. Greg. L. 4. Ep. 32.

Sed in hac ejus superbia quid aliud nisi propinqua jam Antichristi esse tempora designatur? L. 4. Ep. 34.

Nullus unquam decessorum meorum hoc tam profano vocabulo nti consensit; quia videlicet si unus patriarcha Universalis dicitur, patriarcharum nomen ceteris derogatur. Sed Absit, hoc Absit a Christiana mente id sibi velle quenquam arripere unde fratrum suorum honorem imminuere ex quantulacunque parte videatur.

— Perpendis, Frater charissime, quis e vicino subsequitur, cujus & in sacerdotibus erumpunt tam perversa primordia. Quia enim juxta est ille de quo scriptum est ipse est Rex super universos filios superbiae, quod non sine gravi dolore dicere compellor: frater & Coepiscopus noster Joannes mandata Dominica, Apostolica praecepta, regulas patrum despiciens eum per elationem praecurrere conatur in nomine: — ita ut universa sibi tentet adscribere, & omnia qua soli uni capiti cohaerent, videlicet Christo per elationem pompatici sermonis ejusdem Christi sibi studeat membra subjungere. L. 4: Ep. 36. & Pelag. ubi supra.

Tu quid Christo, Universalis scilicet Ecclesiae capiti in extremi judicii es dicturus examine, qui cuncta ejus membra tibimet conaris Universalis appellatione supponere? Quis, rogo, in hoc tam perverso vocabulo nisi ille ad imitandum proponitur qui despectis Angelorum legionibus secum socialiter constitutis ad culmen conatus est singularitatis erumpere? — Omnia qua praedicta sunt fiunt: Rex superbiae prope est; & quod dici nefas est, sacerdotum est preparatus exercitus. L. 4. Ep. 38.

In isto enim scelesto vocabulo consentire nihil est aliud quam fidem perdere. L. 4. Ep. 39.

Et quia hostis Omnipotentis Dei Antichristus juxta est, studiose cupio, ne proprium quid inveniat non solum in moribus, nec etiam in vocabulo sacerdotum, L. 6. Ep. 28.

Ego vero fidenter dico, quia quisquis se Universalem Sacerdotem

dotem vocat, vel vocari desiderat, in elatione sua Antichristum præcurrit; quia superbiendo se cæteris præponit. L. 6. Ep. 30. Sed quia jam ut videmus mundi hujus termino propinquante in præcurssione sua apparuit humani generis inimicus, ut ipsos qui ei contradicere bene & humiliter vivendo debuerunt per hoc superbia vocabulum præcursores habeat Sacerdotes. L. 7. Ep. 69. Indict. 2.

It is therefore evident, that As in the present Hypothesis, the Pope arose among the ten Kings in place; his Authority and theirs being in the very same Countries and Kingdoms; and after them in time, as Antichrist was to do; so that at this *Epocha A. D. 606.* his Power was advanc'd to a height abundantly sufficient to begin the Date of his overbearing Dominion and Tyranny over the Christian Church: which being so, and his Duration but 1110 years, as we have already observ'd, we have great reason to expect the Period of his *Grandeur and Tyranny*, at the Period of those 1110 years. *i. e.* at the same time with that of the ten Kings *A. D. 1716.* and his utter Destruction, with that of the whole Roman Empire, at our Saviour's coming: according to the several Scripture Prophecies hereto relating.

Corollary 1. *Since we have already asserted that the Little Horn in Daniel, is the same with this Second Beast, or the Pope of Rome and his Hierarchy, we are oblig'd to consider more particularly the description of that Little Horn in this place, and see whether it will agree with the Popes of Rome, as we have found that of the Second Beast has done. Daniel's words are as follows.*

I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns displaced; and behold in this horn there were eyes, like the eyes of a man, and a mouth speaking great things. — I beheld then, because of the voice of the great words which the horns spake, I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. — Then I would know the truth of the ten horns that were in his head, and of the other which came up, and before whom three fell, even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them. — The ten horns out of this king-

kingdom are ten kings that shall arise : and another shall arise after them : and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws : and they shall be given into his hand until a time, and times, and a division of time. But the judgment shall sit ; and they shall take away his dominion, to consume, and to destroy it unto the end.

The several Characters and Descriptions here, have either been already observ'd, or are generally obvious and easy of themselves in their application, excepting that famous one here thrice mention'd, that he was to displant three of the ten kings ; that before him three of them were to fall ; and that he was to subdue these three kings ; which is too solemn and remarkable a Character of Antichrist to be here omitted : especially since I question whether it has yet been rightly Explain'd : tho' Dr. *Allix*, and Mr. *Mede*, to say nothing of an Anonymous Author before 'em both, have come nearest the matter. I shall therefore first give their two Opinions, in their own words ; and then propose my own to the Reader. As to Dr. *Allix*, after he had set down the ten Kingdoms, which he suppos'd to be the same signified by the ten Horns, above specify'd from him, He adds, *Ex* P. 18, 19.

his decem regnis tria avulsa sunt, ut cresceret parvum Cornu. Herulorum regnum ab Ostrogothis Regibus destructum est, non diu postquam Romam & Italie maximam partem occupaverant : Anno scilicet Christi 493. Ostrogothi a Longobardis victi sunt Anno 553. Longobardi demum a Carolo Magno ita sunt debellati Anno 773. ut ille non sibi Romam & Italiam subjecerit, sed ipsam Romam Pontifici quoad utile dominium dono dederit. And says Mr. *Mede*. P. 954

The three Kings which Daniel saith the Antichristian Horn should depress and displant to advance himself, were those whose Dominions extended into Italy, and so stood in his light ;

1. *That of the Greeks, whose Emperor Leo Isaurus, for the Quarrel of Image-worship, he Excommunicated, and made his Subjects of Italy Revolt from their Allegiance.* 2. *That of the Longobards, (Successors to the Ostrogoths,) whose Kingdom he caused, by the aid of the Franks, to be wholly ruin'd and extirpated ; thereby to get the Exarchate of Ravenna, (which since the Revolt from the Greeks, the Longobards were seiz'd on) for a*

*' Patrimony to St. Peter: The last was the Kingdom of the Franks
 ' it self, continu'd in the Empire of Germany: whose Emperors
 ' from the days of Henry IV. he Excommunicated, Depos'd, and
 ' Tramp'd under his Feet, and never suffer'd to live in rest till he
 ' made them not only to quit their Interest in the Election of Popes,
 ' and Investitures of Bishops; but that remainder also of Jurisdi-
 ' ction in Italy wherewith, together with the Roman Name, he had
 ' once Enfeoffed their Predecessors. These were the Kings, by Di-
 ' splanting, or (as the Vulgar hath) Humbling of whom the Pope
 ' got Elbow-room by degrees, and advanc'd himself so that height
 ' of Temporal Majesty, and Absolute Greatness, which made him
 ' so terrible in the World. Thus he, nearer the truth I think,
 than Dr. Allix. And truly in my Opinion these three
 Kingdoms are 1. That of the Greeks, or the Exarchate of Ra-
 venna, continuing from A. D. 567. till 753. for 186 years.
 2. That of the Lombards, continuing from A. D. 570. till 774.
 for 204 years. And 3. That of Italy, which immediately suc-
 ceeded it; and which I may call the Kingdom of the Franks, be-
 cause its first Kings for many years were chosen out of, and belong-
 ed to the Franks, and afterwards were succeeded by the Italians,
 and then by the Germans: of which Kingdom we have an intire
 Succession and History in Sigonius continuing from A. D. 774. till
 1286. for 512 years. And I call these the Kingdoms here re-
 fer'd to, because they all were destroy'd after the Rise of the
 Power of the Little Horn, the Pope; and all were destroy'd in
 great part by his means and interest; and because every one of
 them not only in general belong'd to the ten several Original
 Kingdoms of the divided Roman Empire abovemention'd, but
 especially because they belong'd to Italy, the Country where
 the Popes power was to spread, and where it is most natural to
 seek for such Kingdoms, as his Kingdom was to displant or en-
 ervate, and to humble, and which were to fall before him, accord-
 ing to the expreis words of the Prophecy before us. That the
 Pope was in a great measure, the occasion of the destruction of
 the Exarchate of Ravenna, Hear Sigonius and Howel. *' Leo Impe-
 ' rator, rebus Romanis perceptis, haudquaquam proposito suo dimor-
 ' Spathario altero in Italiã missõ, Paulõ Exarchũ monuit ut si vita ex-
 ' pelleret Gregoriũ (II. Pontificẽ) haud posset, saltem de Pontificatu de-
 jiceret,**

See Pufendorf's
 Introduction to
 History p. 386.
 387. &c.

De Regno Ita-
 liz.

'jiceret, atque ei alterum substitueret. Ita Paulus simul manda-
 'to Imperatoris adductus, simul Gregorii Odio stimulatus, quod ab
 'eo tributum Ecclesiis imponere vetaretur, exercitum Ravennatem
 'Spathario tribuit, eumque Romam contendere, & Pontificem in
 'vincula conjicere jussit. Atque ne hæc quidem latere Gregorium
 'res potuit: itaque ut libertatem suam simul ac salutem defenderet,
 'coactus est adversus pravas Christiani Imperatoris insidias bar-
 'barorum simul atque hostium auxilium implorare. Quippe,
 'reliquis remotis subsidiis, Longobardos ex Spoletano Tuscoque Du-
 'catu excitavit; ac spe præmiisque repletos adventantibus Exarchi
 'legionibus obtulit. Hi magna animorum alacritate ad Urbem
 'profecti, pontem Salarium, pontemque Milvium cum validis ar-
 'matorum cohortibus insederunt; & commisso cum adveniente
 'Spathario prælio Ravennatem exercitum ab Orbis aditu summo-
 'verunt; Spathariumque ipsum Ravennam se referre incæpto irri-
 'to coegerunt.—Roma autem Gregorius Pontifex harum rerum
 'certior factus, sævire animo, atque extrema meditari remedia
 'cepit. Itaque Pontificis Constantini exemplo Decretum proposuit,
 'quo Leonem Imperatorem piorum communione removit; ut qui
 'non solum non Catholicus, sed etiam Catholicis infestissimus esset:
 'ac mox Italia populos sacramenti, quo se illi obligaverant religi-
 'one exolvit: & ne ei aut tributum darent, aut alia rati-
 'one obedirent indixit. Quo decreto accepto Romani, Cam-
 'pani, Ravennates, & Pentapolitani a Leone subito dese-
 'cerunt; ac variis tumultibus excitatis ipsos etiam violare magi-
 'stratus non dubitarunt. Quippe Ravenna Paulus Exarchus occi-
 'sus est. Roma Petrus Dux luminibus captus. In Campania
 'Exhilaratus Dux cum populos adversus Pontificem incitaret, a
 'Romanis eo profectis una cum filio Hadriano est obruncatus.
 'Quinetiam odii sui vim adversus eum vehementer adeo intende-
 'runt, ut ad hostiles acerbitates provellet de Imperio illi abrogando,
 'alioque Imperatore legendo retulerint. —Quod igitur jamprî-
 'dem gravibus flagitiis Leonis impulsu spe ac studio destinarent, id
 'hoc maxime tempore ut facerent præsentis Pontificis Ecclesiæque in-
 'ducti periculo sunt. Quippe rebus commemoratis exasperati cer-
 'ta animi sententia impium seumque Leonis imperium respue-
 'runt, ac solemnî sacramento se Pontificis vitam statumque in per-
 'petuum defensuros, atque ejus in omnibus rebus auctoritati ob-

Howel Pt. 4.
p. 56, 57. See
also p. 58.

*'temperaturos jurarunt. Ita Roma Romanusque Ducatus a Gra-
'cis ad Romanum Pontificem, propter nefandam eorum heresim im-
'pietatemque pervenit. Sigon. De Regn. Ital. A.D. 724, 726, 727.
'Luitprand having prepar'd all things beforehand for so great an
'Enterprize, Invades the Exarchate on a sudden, and lays Siege
'to Ravenna, the Seat of the Governor. Paul, who at present,
'by favour of Leo the Emperor held that place, we are told by Si-
'gonius, was very much surpriz'd, as from the highest prosperity
'being on a sudden cast down into the greatest difficulty. But there
'was no such cause of his being surpriz'd, if we consider but what
'the same Author had related but a little before. He tells us in
'many words, that Leo the Emperor being at odds with Gregory
'the Roman Bishop, upon the account of Images, took several
'courses to make him away, and for that purpose sent Paul as Ex-
'arch into Italy: who having once attempted it, but to no purpose,
'the Emperor the following year sent him a Message that if he cou'd
'not kill, yet he should remove him from his Office, and put another
'in his room. &c. (as in Sigonius.) — This happen'd but the year
'before the Siege of Ravenna: and therefore whether the Exarch
'had reason to be surpriz'd, or rather ought not to have expected
'some such matter; and whether the Bishop of Rome, who had al-
'ready join'd the Lombards with him, was not concern'd, we
'leave the Reader to judge.*

But that the Popes call'd in the Franks to subdue the Lombards, is too well known in History to need any particular Quotations: and that the Popes also at last, by abundance of Arts and Tricks, and Excommunications wearied out the Kings of Italy, and the Emperors, till they were forc'd to lose their Dominion there, and acquiesce, is too much the Subject of the History of several Centuries together to be call'd in question by any. And the pernicious and lasting Factions of *Gnelfes* for the Pope, and *Gibellines* for the Emperors, are but too sad Monuments of that matter.

Corollary 2. *Since also we have already asserted that St. Paul's Man of Sin is the same with the Little Horn, or Second Beast, we are oblig'd to enquire into his Description and Characters, to see whether they agree to the Pope and his Ecclesiastical Hierarchy, as*
well

well as the former descriptions have done. And upon a bare reading of the Text, we shall easily find that it is the most clear and lively description of that Antichristian Preeminence of all the rest; and the least wanting of any Illustration or Explication of all others. The words are these.

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 2 Thess. 2. 1. &c.

2. That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by Letter, as from us, as that the day of Christ is at hand.

3. Let no man deceive you by any means: for that day shall not come, except there come an apostasy first, and that man of sin be revealed, the son of perdition:

4. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, shewing himself that he is God.

5. Remember ye not that when I was yet with you, I told you these things?

6. And now ye know what withholdeth, that he might be revealed in his time.

7. For the mystery of iniquity doth already work: only he who now letteth, will let, untill he be taken out of the way.

8. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

9. Even him whose coming is after the working of Satan, with all power, and signs, and lying wonders.

10. And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved.

11. And for this cause God shall send them strong delusions that they should believe a lie.

12. That they all might be damned, who believed not the truth, but had pleasure in unrighteousness.

This description is so lively and clear, that I look upon it so far from needing any large Paraphrase it self, that it will serve very well for a Paraphrase on all the other Prophecies hereto relating. On which account, I cannot but wonder at our late
excellent

excellent Commentator Dr. *Whitby*, who allows the agreement of this description to that great Antichrist mention'd in the *Revelation*, and yet applies it to the Apostacy of the *Jews*, either from the *Romans*, or from *Christianity* at this time, and so expounds this day and coming of *Christ*, of the Destruction of *Jerusalem* only. I can't here stand to consider his Arguments at large : and I

*Sealed Book Co-
roll. 1 & 2 after
the Preface.*

need not, because they are built on a great mistake, which I've already corrected. I shall only in short hint at a few Reasons, which will shew his Exposition to be sufficiently unaccountable. (1.) What need of all this Sollicitude of *St. Paul*, to free himself from the scandal of having affirm'd, that the destruction of *Jerusalem* was at hand, when the greatest part of that Generation was already past, within which yet our Saviour had expressly asserted that Destruction was to come; and when the Dr. allows that it was but 16 years then future at the writing of this Epistle? (2.) How absurd is it to interpret the *παρουσία*, or solemn coming of *Christ* in the former Epistle, nay in this Epistle, and in the first verse of this very Chapter, in the beginning of this very Discourse, of his coming to judgment at the last day; and yet in the eight verse to expound it of his coming to destroy *Jerusalem* only? especially when no example can be shown that ever *St. Paul* uses that word in that acceptance; nay when 'tis very doubtful whether ever it be so us'd in the whole New Testament. (3.) How comes the Apostle to have such a concern to inform the *Thessalonians*, who were almost all *Gentiles*, of the Destruction of *Jerusalem* in *Judea*, at a thousand Miles distance? which was of little more consequence to them than the Destruction of any other Church or City in a remote Country. (4.) Lastly, How comes the Church of the *Thessalonians* to be in such a Consternation and Disturbance *ὡς ἐν ἔσχατι* at the supposal that *Jerusalem* would soon be destroy'd : since therein none but the unbelieving *Jews*, and the Enemies of *Christ* were to perish; and since it was a place and City so remote from them? I do not think that if we in *England*, were apprehensive that the City and Territory of *Rome*, was to be so destroy'd in a dozen or 16 years, that we should be in a great Confusion and Consternation thereupon, and want such pathetic Admonitions and Dehortations as the Apostle uses in the present case: which indeed are as solemn as almost any

Ast. xvij. 4.

in

in the whole Bible, and can by no means refer to any other *coming* of our Saviour than that famous one so often spoken of by this Apostle, to set up his Kingdom, and therein to *Judge the World at the last day*. But if it be still wonder'd at that St. Paul should here say that the *Mystery of Iniquity did already work* Ver. 7. in his time, I say, It is not strange that one who knew that the great *Man of Sin* was to corrupt and spoil the Purity of the Christian Religion, and turn the *Mystery of Godliness* into a *Mystery of Iniquity*; and who found already the beginning of such Mischiefs creeping into the Church; and that in some of the very same points which Antichrist was to corrupt; looks upon such beginnings of Antichristianism as *Preludes*, Preparations, and Forerunners of that grand Corruption to come afterward. And this is the obvious meaning of his words: which are almost the very same with those of St. John, in all probability written after the Destruction of *Jerusalem*, and so not capable of any such Evasion as is us'd here, as we shall see presently. And it must be observ'd that such Expressions came the more naturally from these Apostles; because they knew not but the great Antichrist was to arise very soon afterward; as we have already at large observ'd in the *Second Part* of this *Essay*. Coroll. 1, & 2.

Corollary 3. *Since we have therefore hinted at some Expressions in St. John, which seem to relate also to this great Antichrist, it will be fit not to pass them over upon this occasion. The words are these.* Little children it is the last time: and as ye have heard after the Preface to the Sealed Book. that antichrist shall come, even now are there many antichrists, whereby we know that it is the last time. — Who is a liar but Joh. ij. 18. he that denyeth that Jesus is the Christ? He is antichrist that denyeth the Father and the Son. Every spirit which confesseth Ver. 22. not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist whereof ye have heard that it should come, and even now already is it in the world. *Now in order to understand these words, to place this Epistle before the Destruction of Jerusalem, when on other accounts it appears to have been written after it; and to interpret ὁ Ἀντίχριστος, the grand Antichrist of the Nation of the Jews in general; and πολλοὶ Ἀντίχριστοι, many Antichrists of particular Seducers of that Nation with Dr. Whitby, seems to me a begging of the question, and not a little absurd.* Chap. iv. 3.

absurd. Whereas without any such inconveniencies the whole may easily be thus Paraphras'd, q.d. 'The Age or Period we are now in, is certainly the last Age or Period of the World, the last days so often spoken of by the Prophets. And this appears by the Preludes and Preparations for that great Antichrist, whose Period belongs to this time, and is to last to the very conclusion of this Age; and of whom you have so often heard us discoursing. For you may already see many of his temper already corrupting and spoiling the pure Doctrine of Christianity, and so by degrees making way for him; which is an Indication that we are in those last days wherein he is to appear. And indeed we have reason enough to believe the coming of such an Antichrist, or Opposer of the true and pure ends of Christianity, when we already have those, who in effect deny their Saviour; and thereby deny in some sense the Father, which sent him. And sure every one of these may as well deserve the name of the Antichrist, the Opposer of Christ and his Religion, as even that famous Antichrist who is to come hereafter can do. so that I think, notwithstanding Dr. Whitby's attempts to the contrary, both St. Paul and St. John do describe and hint to us the same great Antichrist which we meet with in the Revelation; and if the Dr. had not wav'd the Explication of that Book, which affords so much light to these places, he could hardly have avoided joining with us in our present Interpretation of them.

Scholium. 1. We having at the end of the description of the Second Beast, or Antichrist in the Revelation, an Account of the Name of the First Beast mystically hinted to us by its number 666. we cannot here omit to take notice of it. And indeed I find no better Conjecture hitherto about it than that which Irenæus † himself, soon after the seeing of these Visions, shrewdly suspected to be it. viz. Λατίνος. The Roman or Latin Empire; as distinguish'd from the Greek, the Persian, the Babylonian, or any other Empire. For as that name does by its Numeral Letters amount to just that Number six hundred sixty six, as

† Sed & LATEINOS nomen habet Sexcentorum sexaginta sex numerum; & valde verisimile est-quoniam novissimum Regnum hoc habet vocabulum: Latini enim sunt qui nunc regnant. p.449.

will easily appear by the Numbers in the Margin; so in fact we may observe that almost all the things contain'd in this Prophecy, are directed to, and fulfill'd on the *Western* or *Latin* part of the *Roman Empire*: which by those who liv'd where *St. John* wrote, has been still stil'd the *Empire of the Latines*, (especially after it was divided into ten Kingdoms in the fifth Century;) and was so esteem'd by *Irenaus* himself. Take this notion from *Mr. Mede* and *Peter Du Moulin* in their own words as follows.

A	030
A	001
T	300
E	005
I	010
N	050
O	070
S	200

Sum 666.

Est vero Bestia nomen, quod jam tum cum Apocalypsis adhuc recens scripta esset nonnulli suspicati sunt, decantatum illud ΛΑΤΕΙΝΟΣ. Hoc enim nomine post imperii divisionem, & decem reges in provinciis ejus exortos, neque prius, Pseudopropheta Romanus cum reliquis Occidentis Incolis, discriminis ergo, appellatus est; idque ab illis ipsis, quibus Apocalypsis scripta est, septem Asia Ecclesiis. Namque Græci & reliqui Orientales, penes quos in dilaceratione illa Imperii nomen manserat, seipso solos Romanos dici volvere; nos cum pontifice nostro, & sub eo Episcopis, Regibus, Dynastis, fatali quodam instinctu LATINOS dixere. Med. Comment. Apoc. p. 634.

Irenaus observavit in literis vocabuli ΛΑΤΕΙΝΟΣ computatis effici præcisè 666. Non alio titulo apriori Imperium Papale potuit designari. Nam Græci Ecclesiam Occidentalem, qua subest Pontifici Romano, vocant Latinam. Ipsi vero se Romanos dicunt; unde & Thracia, in qua sita est Constantinopolis, Romania appellatur. In Synodo Florentina constante Episcopos Græcis & Episcopis Occidentalibus subiectis Episcopo Romano, Græci Episcopos Occidentales non aliter appellant quam Latinos; & ipsa Synodus semper eos sic nuncupat. Calci Synodi subiecta sunt subscriptiones Patrum Latinorum distinctæ a subscriptionibus Græcorum. Ac projecto Ecclesia Romana merito Latina appellatur, in qua omnia scribuntur & dicuntur Latine. Missa, Preces, Hymni, Litania, Canones, Decreta, Bullæ, Latine conceptæ sunt. Concilia Papalia Latine loquuntur. Ipsa Muliercula precantur Latine. Nec alio Sermone Scriptura legitur sub Papismo quam Latino. Quapropter Concilium Tridentinum iussit solam versionem vulgatam Latinam esse authenticam. Nec dubitant Doctores eam præferre ipsi textui Hebraico & Græco, ab ipsis Apostolis & Prophetis exarato. Denique sunt omnia Latina; Nempe Papa
populis

K k

populis a se subactis dedit suam linguam, ut sui Imperii notam & characterem. Est ergo felix Irenai conjectura, qui numerum & nomen Bestia dixit esse vocabulum ΛΑΤΕΙΝΟΣ : qui quidem etsi de Romano Episcopo non cogitavit, nec putavit hec ad eum pertinere; nondum enim corruptiela Romanam Ecclesiam invaserat; ejus tamen interpretationem sequentium seculorum experientia comprobavit. Pet. Molinei Vates p. 500. 501.

Scholinum, (2) But if it be here wondred at, that the first Beast or *Roman Empire* should be noted by Λατίν the *Latin* or *Western Empire only*, whereas the *Roman Empire* it self, in its full extent, included much more; to take off this admiration, and to give light to several things in this Prophecy, I shall propose the remarkable Observation of a very great Man, and One not a little conversant in these Studies, viz. That all the four Monarchies are suppos'd in the Prophecies to beas well distinct from each other, *Geographically as Chronologically*: i.e. That the same Tract of Land which the *Babylonian Empire* possess'd, was peculiar to that first Monarchy; and tho' Conquer'd by, yet never reckon'd a part of the second: and that the same Tract of Land which the *Medo-Perisian Empire* possess'd, not accompting therein, what before belong'd to the *Babylonian*, was peculiar to the second Monarchy; and never reckon'd as a part of the third. And that in the like manner the same Tract of Land which the *Grecian Empire* possessed, not accompting therein what had belong'd to the two former, was peculiar to that third Monarchy, and never esteem'd as part of the fourth or *Roman Monarchy*. Which thing being rightly observ'd, we shall not at all wonder that by the *Empire of the Latines* is meant only so much of the *Roman Empire* as was never a part of the three former; that being almost all properly so: and we shall withal observe, that when the *Eastern or Greek Branch of the Roman Empire*, is at any time mention'd in the Prophecy, or refer'd to in our interpretation, no other parts are to be understood thereof; than such as adjoin to the *Western Empire*; and were never any part of the Old *Grecian Monarchy*, to which the *Romans* succeeded. And truly according to this excellent observation, many particulars in *Daniel* and *St. John* seem to be understood; and particularly

larly, which the same great Man instanc'd in, where it is said of the three former Monarchies, upon the setting up of the Roman, that *As concerning the rest of the beasts they had their dominion taken away, yet their lives were prolong'd for a season, and a time*; plainly implying that the conquest of those Empires by the Roman, was esteem'd only as the taking away of their *Dominion*, but not of their *lives*: so that the Beasts or Empires were made tributary to the Romans, but so as they themselves were understood to continue, distinct and living Beasts or Empires still notwithstanding. And if I may be allow'd to add another instance, it shall be that in *Daniel*, where the whole Image representing the four Monarchies, is suppos'd to be standing intire, till the stone cut out of the mountain without hands smote it upon its feet, and brake it to pieces; so that the iron, the clay, the brass, the silver and the gold were broken to pieces together. And in the interpretation the Kingdom of Christ brake to pieces and consum'd all these Kingdoms. Which is no other way directly accountable but by the present Hypothesis, that each of the Monarchies are separate and intire, and so esteem'd in the Prophecies from their beginning, till the utter destruction of them all together, at the last setting up of Christ's Kingdom. And this Observation is all along to be regarded and born in mind, through the whole Prophecies relating to those Monarchies; and will frequently afford great assistance to the right understanding of them.

Dan. vij. 12.

Dan. ij. 34-35.

v. 44.

VISION VI.

The Image of the Beast.

AND the second beast deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth that they should make an Image to the beast which had the wound by a sword and did live. Apoc. xiiij. 14.

15. And he had power to give life unto the image of the beast ; that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed.

In this sixth Vision, or rather part of the former Vision, we have a plain account of the Rise of the New Empire of Charlemain A. D. 800. (Which is now become the Empire of Germany) and of its subordinate Magistrates. This is here call'd an *Image of that beast which had the wound by a sword and did live*: which wound is elsewhere said to be in the head of the

Apoc. xiiij. 3. *Beast. i. e.* It is a resemblance or picture of the Roman Empire when it was under the Old Roman *Cæsars*, which had receiv'd the mortal wound by the Barbarous Nations ; and yet the Empire, the *Sacred Roman Empire* did afterwards continue in being ; and on the Rise of this imitation of the *Cæsarean Head*, this Empire became a perfect *Image* or Likeness of the Old Roman Empire, before it had receiv'd that mortal wound : which hereby, as it were, reviv'd again, and appear'd afresh in the World. And that this *Image of the Beast* is the Empire of Germany, with its Subordinate Magistrates, seems to me probable for the following Reasons. (1.) The German Emperor is the most proper Image or Likeness of that *Cæsarean Head*, which receiv'd a mortal wound by the *Barbarians*, that ever was. Nay he takes himself, and many others take him to be a Continuation of the same. And accordingly he is still'd to this very day *Cæsar*, His *Cæsarean Majesty*, and the *Sacred Roman Emperor*. (2.) He was created by the second Beast or the Pope of Rome, according to the exact purport of this Prophecy. Hear Sigonius. *His ætatis Leo [III Papa] cogitare inde exemplo Hadriani de referenda Carolo gratia cepit. Quem ad liberandam maximo periculo ac turpi infamia Ecclesiam ex Francia venire non piguisset. — His igitur sic se habentibus, quod Hadrianus facere prætermiserat, Leo, arrepta ex novis Romanorum turbis occasione, sibi explendum existimavit ; ut Catholicum eundem ac potentissimum Regem firmum simul ac fidum Christianis, atque ipsi Romana Ecclesia tutorem ac Patrum pararet, ipsumque Imperatorio titulo insigniret : Diemque huic solenni proxima Domini Natalicia destinavit. — Res autem in hunc modum administrata est. Ubi dies Nataliciorum advenit, Carolus summo mane*

Anno 800 &
801.

mane Vaticanam Basilicam adiit; atque ad confessionem progressus solennem Deo obsecrationem inivit. Qua perfecta, Pontifex, qui ex composito aderat, Chlamydem Augustalem, & Coronam Auream pretiosissimam, quam de industria comparaverat ei imposuit. Quo facto Populus universus ter voce clarissima laetissimus acclamavit, Carolo Augusto a Deo Coronato, Magno & Piissimo Imperatori Romanorum, vita & victoria. Deo inde Divisque rite in auxilium invocatis, Imperatoris illi titulus a populo confirmatus est. Popularem inde acclamatione sedata Pontifex patrem [Carolum] & filium [Pipinum] astantes, illum Imperatorem Romanorum, hunc Regem Italia oleo sancto perunxit; ac deinde sacris consuecendis se tradidit. Videtis etiam eundem Sigonum ad A. D. 960 & 962.

This History is so plain a paraphrase of the Text, that the second Beast said to them that dwell on the Earth that they should make an Image to the Beast that had the wound by a sword and did live, that nothing can be more so. (3) The time of the erecting this New Empire, was, agreeably to the Text, a considerable space after the Pope was risen, and after by his pretences to miracles and other arts, he had gain'd power to seduce and manage the Christian World. For we have already seen that the Popes rise is to be dated from A. D. 606. whereas this Coronation of Charles the Great was not till Christmas day in the end of the year 800. as we have just now seen. (4) This appears by the Emperors particular Power, and Authority, and Business, viz. to unite several Princes in the upholding the remains of the Roman Empire, and in executing its severe and sanguinary Laws on those who dissent from it, and will not submit to the Papal and Imperial Tyranny and Idolatry; to cause that as many as will not worship the Image of the Beast shall be killed. Hear the Oath of the Emperor in Sigonius, compar'd with the past History of the Church since A. D. 800 and then judge how well this Character does agree. *Ceterum, inquit Sigonius, hunc dignitatis Imperatoria titulum in Occidente Pontifex renovavit, ut haberet Ecclesia Romana adver-* Ad annum. 801.
sus infideles, hereticos ac seditiosos, tutorem. Indicat hoc ipsius Jurisjurandi formula quo Pontifex Imperatorem coronam imposuitur obstrinxit; que in antiquissimo commentario, qui Or-
do

See also. Mr.
Garrick's Dis-
course concer-
ning Antichrist
p. 398 &c.

Theolog.
Christ. l. 7.
c. 11. §. 16.

In Locum.

*do Romanus dicitur, memoratur : In nomine Christi spondeo at-
que polliceor ego N. Imperator coram Deo & Beato Petro A-
postolo me protectorem ac defensorem fore hujus sanctæ Romane
Ecclesiæ in omnibus utilitatibus, quatenus divino jussu fuero ad-
jutorio, prout sciero poteroque.* Upon the whole it seems to me
very plain that the Empire of Germany, and that alone, can
be that *Image of the Beast* here refer'd to : and not to mention
others, upon enquiry I find, that *Limborch* a famous Divine
among the *Remonstrants* of late, and the Lord *Napier* of Old,
inclin'd to the same Opinion : with whose words I shall conclude
this Vision, *Limborch's* words are these ; *Per hanc autem Ima-
ginem, intelligere possumus Imperium Germanicum ; quod prioris,
Romani nimirum, Imago tantum est.*—*Hanc ut faciant dicitur*
prior Bestia habitatoribus Terræ dixisse : quia Pontifex illius
constituendi auctor fuit. And the Lord *Napier's* words are these
that follow. “ The other sort were the New Emperors call'd
“ the Emperors of Germany and Romans ; of whom *Charlemani*
“ was the first. These also were but a figure of the first Old
“ Empire, and were but only Roman Emperors in Name ;
“ neither of their ancient blood, neither having such Authority
“ as they. These did the Pope Crown and Inaugurate, as Em-
“ perors, or rather as Images of the first Empire. These in-
“ spir'd he with the Spirit of his Errors, and made them to
“ speak as he willed them : and then confirmed he their
“ Empire, and proclaimed them Emperors, and caused all
“ Men to Reverence them, as is said in the Text.

Corollary. *Since we have above shew'd that the particular
Time of the Rise of this Image of the Beast is no where de-
termin'd in the Revelation ; but only in general that he was to
arise a considerable time after the two Beasts, and to continue
beyond the date of their Reign, till near their final destruction ;
we cannot here any more particularly compare his Epocha And Du-
ration with History, nor define the exact time of his destruc-
tion.*

The

The Double Prophecy of the State of the Unde- filed under Antichrist.

PERIOD I.

Large Account.

Apoc. vij. 1—8.

AND after these things, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2. And I saw another angel ascending from † the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea.

3. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4. And I heard the number of them which were sealed, an hundred and forty and four thousand of all the Tribes of the children of Israel.

5. Of the tribe of Judah were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Short Account.

Apoc. xiv. 1.—5.

AND I looked, and lo, a lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his name, and his Fathers name written in their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3. And they sung as it were a new song before the throne, and before the four animals, and the elders: and no man could

† Qui Baptizabantur stabant ad Orientem conversi; atque inde sigillum Dei accipiebant. *Med. Comment. Apoc. p. 563. Marg.*

6. Of the tribe of *Aser* were sealed twelve thousand.
 Of the tribe of *Nephthalem* were sealed twelve thousand.
 Of the tribe of *Manasses* were sealed twelve thousand.

7. Of the tribe of *Simeon* were sealed twelve thousand.
 Of the tribe of *Levi* were sealed twelve thousand.
 Of the tribe of *Isachar* were sealed twelve thousand.

8. Of the tribe of *Zabulon* were sealed twelve thousand.
 Of the tribe of *Joseph* were sealed twelve thousand.
 Of the tribe of *Benjamin* were sealed twelve thousand.

learn that song but the hundred and forty and four thousand which were redeemed from the earth.

4. These are they which were not defiled with women, for they are virgins: these are they that follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first fruits unto God, and to the Lamb.

5. And in their mouth was found no guile; for they are without fault before the throne of God.

See Ezek. ix.
 1—7.

In this first Period of the double Prophecy before us, we have an exact account taken of the number of the pure Worshipers of the Lamb, the true *Israel* of God; being 144000 in number; distinguish'd into twelve Tribes; and built on the Foundation of the twelve Apostles of the Lamb. And this account is taken before the beginning of the Trumpets, in order to distinguish them from the Worshipers of the Beast; and that they may be taken care of, and secur'd from the Evils of the Trumpets; or however be enrol'd in a lasting Record, in order to their receiving a particular reward for their sufferings afterward. And 'tis here observable that this Catalogue is primarily taken in the *Larger Account* of the *Sealed Book*, before the beginning of the Trumpets, as the first time of their distinction from the rest of the World: But in the *Shorter Account* of the *Open Codicil*, which begins all its Contemporary Visions of the Antichristian State of the Church some time after the beginning of the Trumpets, we find the 144000 Undeal'd ones intro-

introduc'd as then actually in being, and distinguish'd from the rest already, by having *the Lambs name, and his Fathers name written in their foreheads*, for so the *Alexandrian MS.* has it; and then standing on *Mount Sion*, and joining with an *Heavenly Chorus* in Hymns of Praise to God their Redeemer and Protector.

As to the reason of that peculiar and unusual order of the Tribes, which we here find, I have nothing to add to Mr. *Niede's* Conjecture, which may be seen at large in his Commentary: nor indeed can much depend even on that: and so I shall wave that matter, as not of any great importance in our present design. But then as to the meaning of these 144000 pure Worshippers, 'tis very easily apply'd to History: They plainly referring to those fewer, and less observ'd Remnant of

P. 54. &c.

true *Israelites*, that, as the 7000 in the days of *Elijah*, *never bowed their knee to Baal*, nor comply'd with the Idolatries and Corruptions of those Antichristian Ages they liv'd in. But in opposition to the Followers of the Beast, who had his *mark* in their foreheads, or in their right hands, have their heavenly Fa-

1 King xix. 18.

thers and the Lambs name written in their foreheads. They sing a *New Song*, or a Christian Hymn to their only Mediator; and such a Song as the Worshippers of the Beast cannot learn; because they have been us'd to join abundance of Saints, Angels, and Martyrs with their Saviour in their Adorations. *They are not defiled with women*, but are pure *Virgins*; untainted with all kinds of Spiritual Whoredom and Fornication, with which the rest of the World are so horribly polluted. *They follow the Lamb whithersoever he goeth*, through Prosperity and Adversity; in times of Peace, and in times of Persecution; being resolv'd on a strict and universal Submission to, and Imitation of him. *They are first fruits to God and the Lamb* under Antichrist; as being Forerunners of that more plentiful Harvest of pure Worshippers which succeeds in the next Stage of this double Prophecy; in comparifon of whom they are like the *first fruits* to the *Harvest*, but an inconsiderable number; and are accordingly particularly numbred in this place. But notwithstanding their paucity, yet, because they are intirely innocent in that fundamental Sin of Antichrist, Idolatry, which had so wholly overspread the rest of the World; and are therefore look'd on

Apoc. xiii. 16.

*vid. Flacii Il-
lyrici Cata-
logum Testium
Veritatis.*

as without fault before God, a particular notice is taken of them, and a mighty Care and Providence exercis'd towards them for their Preservation and Continuance. In short, these are those brave Persons, many of which are nam'd in our Histories of the past Ages, who all along before the Reformation oppos'd the increasing Corruptions of the Church of Rome, complain'd still of its Idolatry and Usurpations, and kept their own Consciences and Practices pure and untainted, even at the peril of all they had in this World, and frequently to the loss of their own Lives. And to name no others at present, the Followers of *Wickliff* in England, and of *Huss*, and *Jerom* of Prague in Bohemia, were eminent branches of this noble Company, and noted *Firstfruits* to God and the Lamb before the Preaching of *Luther*, and that larger Reformation then spread thro' most of the Countries of Europe; of which by and by under the next particular.

Corollary 1. *Since in this first branch of this double Prophecy, we not only find the whole sum of the Chitiads to be the square of 12. or 144. with a plain reference to the 12 Tribes of the Children of Israel; or rather to the 12 Apostles of the Lamb; which number had been originally chosen in correspondence to 12 Tribes of the Children of Israel; But we also find that the number of every Tribe is distinctly set down to be 12000 also; we may hence conjecture at the reason of this unusual Repetition: It thereby still more evidently appearing that a relation is all along had to our blessed Savior and his Apostles. These Multitudes not only having every one the name of the Father, and of the Lamb written in their Foreheads; but every Tribe having just so many thousands as there were Apostles of the Lamb also.*

Corollary 2. *Since we have only the time for the commencement of the Period of these 144000 in this Prophecy, viz. The beginning of the Trumpets A.D. 376. or at least the beginning of the Antichristian time in the next Century; and no intimation of its duration, we must be content to fix the Conclusion by other Characters; or rather to suppose this State of the Undeild to continue till the next State does commence; which next State, as we shall see presently, belonging to the Protestant Reformation, the most remarkable Event of the Christian Church since the days of Constantine, at once secures the end of this, and the beginning of that Period.* The

The Double Prophecy of the State of the Undeified under Antichrist.

PERIOD II.

Large Account

Apoc. vii. 9—17.

AFTER this I beheld, and lo a great multitude which no man could number, of all Nations, and kindred, and people, and tongues stood before the throne, and before the lamb, clothed with white robes, and palms in their hands:

10. And cryed with a loud voice saying, Salvation to our God which sitteth upon the throne, and to the lamb.

11. And all the angels stood round about the throne, and about the elders, and the four animals; and fell before the throne on their faces, and worshipped God.

12. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

13. And one of the elders answered saying unto me, What are those which are arrayed in white robes, and whence came they?

14. And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of the great tribulation; and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.

Short Account

Apoc. xiv. 6. 7.

AND I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth; and to every nation, and kindred, and tongue, and People.

7. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.

16. They

16. *They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.*

17. *For the lamb which is in the midst of the throne shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.*

In this second Period of the double Prophecy before us We have a particular account of the eminent preaching of the first Reformers, which brought on the Protestant Reformation; and converted vast Multitudes all over *Europe*, from their former Idolatries and Corruptions, to the pure and acceptable worship of the One true God, through the one and only Mediator Christ Jesus. This first preaching of *Luther*, and the other Reformers is here most lively represented in the *Open Codicil*, by an *Angel flying in the midst of Heaven*, having the everlasting Gospel to preach to them that dwell on the *Earth*: and moreover by the particular designation of the Multitude; that heard and were wrought on by his preaching, some of every nation, and kindred, and tongue, and people. And the *Sealed Book* exactly agrees, assuring us that the Palm-bearing Company, in the very same words, were of *all nations and kindreds, and people, and tongues*, [which phrase in this Book seems ever after to belong to the *Protestants*, in distinction from those who dwell on the *Earth*, which seems to denote the *Papists*.] And with very good reason are the *Protestants* so stil'd, since they are scatter'd almost all over the several Countries of *Europe*. We have also here the Characters of the Reformed Churches; those who came out of the great *Tribulation* and Persecution under Antichrist; which till the Reformation all the Undeified were subject to: They are a great multitude which no man can number, as in fact the *Protestants* are, to distinguish them from the fewer Undeified before, under the former Period, which were particularly numbered. They are also dear to God, and admitted to his immediate presence with their Devotions; and they have a sure promise that this their happy state shall for ever continue, and improve: that they shall never be suppress'd, or deliver'd to the Spite and Tyranny of Antichrist again; but shall by degrees advance

advance to greater perfection, till it end in the glorious Kingdom of Christ at the last: which is the plain End and Period of this State of the Undeified before us.

Corollary. *Hence we see the vanity of all those Fears, and pretended Predictions as if there was to be a total Suppression, or at least a general Depression, and Persecution of the Reformed Religion before the fall of Antichrist. For we have here, according to our present Exposition, our Savior's firm promise to the Protestant Churches in general, (for of any particular Church we have nothing reveal'd,) that they shall hunger no more, neither thirst any more, and that the sun shall not light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them to living fountains of waters, till at length God shall wipe away all tears from their eyes. Which gracious promise, as it respects the Reformed Churches in general, to which alone it belongs, has been plainly fulfill'd hitherto; and so we need not at all doubt but that what remains shall equally be fulfill'd hereafter.*

Scholium, 1. And thus far this Double Prophecy relates to the Times either past or present; and so has hitherto been explain'd. But the rest of this Prophecy, and of the Revelation belonging to Times yet Future, is beyond the bounds of this Essay; and so must no farther be prosecuted here. Only I shall conclude with the following Scholia or Observations.

Scholium, 2. Since we before observ'd that the Hymns of Praise, were the Work of a Sacred Chorus, in this admirable Drama; and were Notes of the several Triumphs of Christ, or Marks of the principal happy Mutations all along, it will be fit here to review our Scheme, and see whether those to which we have apply'd any of those Hymns, do appear to have been the most remarkable of all the past Ages. Now since it will appear on a comparison, that but two of these Hymns belong to the times past in our Exposition, and since they are by me apply'd to the change of the Religion of the Roman Empire under Constantine; and to the Protestant Reformation; I dare appeal to the Reader whether those be not most justly to be esteem'd the two most remarkable Triumphs of Christ's Kingdom, or most eminent Events relating to the Christian Church of all others whatsoever: and so whether this exactness of agree-

Coroll. Lem.
V. supra.

ment

ment with all these most famous Characters, be not a considerable confirmation of this our present Interpretation of this Book; and especially of those branches which relate most directly to those two Eminent and Signal Advances towards the setting up of Christ's Glorious Kingdom in the World.

Scholium, 3. And if after all any now ask, what great Mutations are to be expected at that grand Period, which shortly is approaching at 1715 or 1716? of which I have spoken so often in the foregoing Essay: I shall return my answer generally in the very words of the several Prophecies here to relating, without any other particular explication. Not doubting but that the observing Reader, at the time of the fulfilling of them, will be able to make a much better exposition of the several Prophetick Expressions, than any one at even this small distance of time beforehand can be able to do.

(1.) Then, at this grand Period is to be expected the End of the Tyranny or Power of the ten Horns, or of the several Idolatrous Kingdoms in the divided Roman Empire. 'Tis
 Apoc. xiiij. 5. the conclusion of the ten Kingdoms 42 Months power of making
 7. war with the Saints, and overcoming them.

(2.) At this grand Period is to be expected the end of the Tyranny of the Little Horn or Ecclesiastical Hierarchy, of which the Pope is the Head. 'Tis also the conclusion
 Dan. vij. 25. of the time, times and a part, wherein the Little Horn was to speak great words against the most high, and to wear out the Saints of the most high, and to project the changing of times and laws.

(3.) At this grand Period also is the sanctuary to be cleansed, and the sanctuary and the host to be no longer trodden under foot, in Daniel's phrases; or in St. John's, here is the end of the
 Dan. viij. 13. 14.
 Apoc. xj. 2. 42 Months, wherein the Gentiles are allow'd to tread under foot the outer court of the temple, or the holy city.

(4.) At this grand Period there is to be the Conclusion of the Persecuted and Afflicted State of the Church; i. e. of that time,
 Apoc. xij. 6. 14. times, and a half, or 1260 days wherein the Woman was to be fed or nourish'd in the wilderness, from the face of the serpent.

(5.) At this grand Period a final Conclusion is to be put to the Afflicted Condition of the poor *Vandois*. It being the end of those 1260 days, in which the two witnesses were to prophesy

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M. Whiston has removed it in Memoirs of his life 1766

phcy clothed in sackcloth. It being also the time when they are to bear a great voice from heaven, saying unto them come v. 12. up hither; when they are thereupon to ascend up to heaven in a cloud, in the sight of their Enemies.

(6.) At this grand Period also there is to be a great earthquake; the T^h Angel of the city is to fall: In that earthquake 7000 names of men are to be slain, so that the remnant shall be affrighted, and give glory to the God of heaven: and soon after the seventh Angel is to sound the Great Trumpet for the Restoration of the Jews, and for the pouring out the seven Vials or last Plagues upon the Beasts Kingdom, in order to its utter ruin and destruction for ever. Apoc. xj. 13. 14. 15. Isa. xxvij. 13. Apoc. xv. & xvi.

Scholum 4. And if it be ask'd in the last place, upon what Evidence or Calculations I depend for the expectation of such great Events at this Period 1716? I answer that this Evidence, and those Calculations have been already produc'd in the Series of the foregoing Essay; and are in short these several coincidences following.

(1.) This year is determin'd by Daniel's 2300 evening mornings, when the sanctuary is to be cleansed. For from the third year of Belshazzar, when that Vision was heard by Daniel, till A. D. 1716 are just 2300 Chaldean Years. See p. 237. prius.

(2.) This year is determin'd by Daniel's time, times and a part, or three years and a month i. e. 1110 years for the overbearing Tyranny of the Little Horn, or of the Pope and his Hierarchy. For from A. D. 606 when that Tyranny began, till A. D. 1716 are just 1110 years. See p. 248. prius.

(3.) This year is determin'd by St. John's Vision of the two Courts of the Temple; the inner Court representing a pure State of the Church for 360 years, and the outer a corrupt State for 1260 years succeeding it. For from A. D. 96 when St. John was bid to measure the two Courts of the Temple, till A. D. 456. when the corrupt State began, are just 360 years: and from thence till 1716 are just 1260 years. See p. 201. prius.

(4.) This year is determin'd by St. John's Vision of the two witnesses, which were to prophesy in sackcloth, all the 1260 years of the Antichristian Corruptions in the Church; which as they must begin with those Corruptions, A. D. 456, See p. 203. prius.

so must they by consequence end at the same Period 1716.

See p. 209.
210. prius.

(5.) And this very year is also found by the Analogy these *witneses* have all along with our *Saviour*. For as 1700 days, the time of our Saviours whole Ministry, are to 40½ days, the time between his Death and Ascension, so are 1260 the years of the *Vandois* whole testimony in sackcloth, to 30 years the time between the *Vandois* Death or Expulsion 1686. and their Ascension into Heaven *A. D.* 1716.

See p. 213.
214. prius.

(6.) This time is also determin'd by St. *John's* Vision of the *Woman with Child* 280 days, and then in her *flight* 142 or 143 days, and then *nourish'd in the wilderness* 1260 days. *i. e.* of the Church under persecution for 280 years, supported by the *Eastern*, and *Western* Christian Emperors for 142 or 143 years, and in a State of affliction and distress for 1260 years. Now from *A. D.* 33 when our Saviours Kingdom began, till *A. D.* 313. When *Constantine* became a Christian, are just 280 years: from thence till the ceasing of the *Western* Empire *A. D.* 455 or 456 are 142 or 143 years; and from thence till *A. D.* 1715 or 1716 are just 1260 years.

See p. 221.
222. prius.

(7.) This year also is confirm'd from the Epocha of the ten horned Beast, or of the Ten Kingdoms arising in the *Roman* Empire *A. D.* 456 and their duration for 1260 years. For from *A. D.* 456 till *A. D.* 1716 are just 1260 years.

See p. 187. &
191. prius.

(8.) And that in the main we are near that Period is evident by the beginning of the Wo of the *Turks* with *Ottoman* about May 19 *A. D.* 1301. And its duration for 396 years and 106 days, till the concluding Victory over the *Turks* September 1. 1697; which Wo was to be over but a little time before the grand Period before mentioned; and the end of it was foretold by Mr. *Brightman* almost a Century ere the time came; and by Dr. *Cressener* some years before; and both from the same Prophecy, and all came to pass accordingly,

See p. 206. 207.
208. prius.

(9) Which also is again fully confirm'd by the Death and Resurrection of the *Vandois* or *Witneses*; which has come to pass as it ought to do a little before the *finishing of their testimony*, or their *ascension into heaven* at that grand Period: which Resurrection also was foretold, from this Prophecy, before it came to pass, by the Lord Bishop of *Worcester*.

Period

PERIOD III.

Large Account.

Apoc. xviii. 1—3.

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen; and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

Short Account.

Apoc. xiv. 8.

AND there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

PERIOD IV.

Large Account

Apoc. xviii. 4.—xix. 10.

4. **A**ND I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues:

5. For her sins have reached unto heaven, and God hath remembered her iniquities.

6. Reward her even as she rewarded you, and double unto her double, accord-

Short Account.

Apoc. xiv. 9.—13.

9. **A**ND the third angel followed them saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

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ing to her works: in the cup she hath filled fill to her double.

7. How much she hath glorified her self, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow,

8. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burnt with fire; for strong is the Lord God who judgeth her.

9. And the kings of the earth who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her when they shall see the smoke of her burning:

10. Standing afar off for fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city: for in one hour is thy judgment come.

11. And the merchants of the earth shall weep and mourn over her, for no man buyeth her merchandise any more.

12. The merchandise of gold, and silver, and precious stones, and of pearls, and fine linnen, and purple, and silk, and scarlet, and all shynie wood, and all manner of vessels of ivory, and all manner of vessels of most pretious wood, and of brass, and iron, and marble.

13. And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flower, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14. And the fruits that thy soul lusted after, are departed from thee, and all things

10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

11. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast, and his image, and whosoever receiveth the mark of his name.

12. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth: yea saith the spirit, that they may rest from their labors, and their works do follow them.

which

which were dainty and goodly, are departed from thee, and thou shalt find them no more at all.

15. The merchants of these things which were made rich by her, shall stand afar off for fear of her torment, weeping and wailing;

16. And saying, Alas, alas, that great city that was clothed in fine linnen, and purple, and scarlet, and decked with gold, and precious stones, and pearls:

17. For in one hour so great riches is come to nought. And every ship master, and all the company in ships, and sailors, and as many as trade by sea stood afar off,

18. And cryed when they saw the smoke of her burning, saying, What city was like unto this great city?

19. And they cast dust on their heads, and cryed, weeping and wailing, saying, Alas, alas, that great city wherein were made rich all that had ships in the sea, by reason of her costliness: for in one hour is she made desolate.

20. Rejoice over her thou heaven, and the holy apostles, and prophets, for God hath avenged you on her.

21. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee.

23. And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom, and of the bride, shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

CHAP. XIX.

AND after these things I heard a great voice of much people in heaven, saying, Alleluia, Salvation, and glory, and honour, and power unto the Lord our God.

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2. For

2. For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication; and hath avenged the blood of his servants at her hand.

3. And again they said Alleluia. and her smoke rose up for ever and ever.

4. And the four and twenty elders, and the four animals fell down and worshipped God that sat on the throne, saying, Amen: Alleluia.

5. And a voice came out of the throne, saying, Praise our God, all ye servants, and ye that fear him, both small and great.

6. And I heard as it were the voice of a multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7. Let us be glad, and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made her self ready.

8. And to her was granted that she should be arrayed in fine linnen, clean and white; for the fine linnen is the righteousness of saints.

9. And he saith unto me, Write, Blessed are they which are called to the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.

10. And I fell at his feet to worship him: and he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

PERIOD V. *Clausula.*

Large Account.

Apoc. xix. 11—21.

AND I saw heaven opened, and behold, a white horse; and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war.

Short Account.

Apoc. xiv. 14—20.

AND I looked, and behold, a white cloud, and upon the cloud one sat like unto the son of man, having
12. He

12. *His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but himself:*

13. *And he was clothed with a vesture dipt in blood: and his name is called, The Word of God.*

14. *And the armies which were in heaven followed him upon white horses, clothed in fine linnen, white and clean.*

15. *And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of almighty God.*

16. *And he hath on his vesture, and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.*

16. *And I saw an angel standing in the sun: and he cried with a loud voice, saying to all the fowls that flie in the midst of heaven, Come and gather your selves together unto the supper of the great God.*

18. *That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.*

19. *And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army.*

20. *And the beast was taken, and with him the false prophet that wrought miracles before him, with which he de-*

on his head a golden crown, and in his hand a sharp sickle.

15. *And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.*

16. *And he that sat on the cloud, thrust in his sickle on the earth; and the earth was reaped.*

17. *And another angel came out of the temple which is in heaven, he also having a sharp sickle.*

18. *And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.*

19. *And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.*
received

ceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

20. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.

APPENDIX TO THE SEALED BOOK.

Apoc. xx. & xxj. & xxij.

AND I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.

2. And he laid hold on the dragon, that old serpent, which is the devil and satan, and bound him a thousand years.

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that, he must be loosed a little season.

4. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God; and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived, and reigned with Christ a thousand years.

5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6. Blessed and holy is he that hath part in the first resurrection: in such the second death hath no power; but they shall be priests of God,

God, and of Christ, and shall reign with him a thousand years.

7. And when the thousand years are expired, Satan shall be loosed out of his prison.

8. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9. And they went upon the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them.

12. And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14. And death and hell were cast into the lake of fire: This is the second death.

15. And whosoever was not found written in the book of life, was cast into the lake of fire.

CHAP. XXI.

AND I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4. And

4. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5. And he that sat upon the throne, said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirst of the fountain of the water of life freely.

6. He that overcometh shall inherit all things, and I will be his God, and he shall be my son.

8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10. And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.

11. Having the glory of God: and her light was like unto a stone most precious, even like a Jasper stone, clear as crystal:

12. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

13. On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates.

14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15. And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the walls thereof.

16. And the city lieth four square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth, and the height of it are equal.

17. And he measured the wall thereof an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18. And

18. *And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass.*

19. *All the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;*

20. *The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasis; the eleventh, a jacinth; the twelfth, an amethyst.*

21. *And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.*

22. *And I saw no temple therein: for the Lord God almighty, and the Lamb are the temple of it.*

23. *And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.*

24. *And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.*

25. *And the gates of it shall not be shut at all by day: for there shall be no night there.*

26. *And they shall bring the glory and honour of the nations into it.*

27. *And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.*

CHAP. XXII.

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb.

2. *In the midst of the street of it, and of either side of the river, was there the tree of life; which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.*

3. *And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.*

N n

4. *And*

4. And they shall see his face; and his name shall be in their foreheads.

5. And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6. And he said unto me, These sayings are faithful and true. And the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

8. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel, which shewed me these things.

9. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

13. I am Alpha and Omega, the beginning and the end, the first and the last.

14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15. For without are dogs, and forcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

17. And the spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst, come: and whosoever will, let him take the water of life freely.

18. For I testify unto every man that heareth the words of the prophecy

prophecy of this book, *If any man shall add unto these things, God shall add unto him the plagues that are written in this book.*

19. *And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book,*

20. *He which testifieth these things, saith, Surely I come quickly. Amen. Even so, come Lord Jesus.*

21. *The grace of our Lord Jesus Christ be with you all. Amen.*

And thus, to conclude the whole, I have, by the Divine Assistance, finish'd my *Essay on the Revelation of St. John*: and at parting, I must here publickly own the assistance I have receiv'd from several Worthy and Learned Friends, some of whose Names I have already mention'd. But above all, I must acknowledge my self chiefly indebted to one Industrious and Learned Friend for the constant Assistance, and great Improvements this work has all along receiv'd from him; I mean that Person to whom I formerly own'd my Obligations on account of his Review of my *Chronology of the Old Testament*, and of the *Harmony of the four Evangelists*. And tho' I name him not here, all who either know me and my Studies, or have look'd into that *Chronology* and *Harmony*, cannot fail of discovering him by such a description.

P R O P O S I T I O N. I.

ABIATHAR, and not AHIMELECH was the High Priest of the *Jews* when DAVID eat the Shew-bread.

The ARGUMENTS follow.

Mar. ij. 25. 26.

I. **T**HIS is expressly asserted by St. *Mark*, or rather by our Saviour himself, whose words the Evangelist is there relating; *Have ye never read what David did when he had need and was an hungred; he and they that were with him; how he went into the house of God, ἐν ἡμέρῃ τῇ Ἀαρὼν ἐν ταῖς ἡμέραις Ἀβιάθαρ τοῦ Ὑψηροῦ, and did eat the shew-bread?* These words are so express, that unless the contrary reasons be exceeding cogent, the Proposition ought not to be disputed. For as to that Evasion that ἐν may only denote in general *about* the time of the High-Priesthood of *Abiathar*, or a little *before* it; 'tis so disagreeable to the ordinary use of that Particle, and renders our Lords way of speaking so strange and unaccountable, that nothing but full evidence ought to be allow'd for such a Singular Exposition. Our Lord is said both in the Apostles Creed, and by St. *Paul* himself also to have suffered ἐν ποταμῷ Πιλάτου i. e. most unquestionably *under* or during *Pontius Pilate's* Government of *Judea*. Neither if we should allow that the phrase might possibly be capable of so large an acceptation can any account be given why our Lord, when he was assigning the time of this action of *David*, should wholly pass over the *then* High Priest, and name him only who was *afterwards* to be so. It is very proper and usual in the dates of Events, to mention under whose Reign or Government whether Civil or Sacred they happened: But it can never be prov'd that the like was done to their Successors, who at the time of such Events, and perhaps a good while afterwards, had no concern with such Government or Administration.

tion. This is almost as if our Saviour should be said to have suffer'd *in Maximus* about or before the Procuratorship of *Marcellus*; without the least mention of *Pilate*; whose Name and Actions were much better known, and in whose Procuratorship he really suffered. Surely if *Abiathar* the Son was to be mention'd because he *afterwards* was the High-Priest; *Abimelech* the Father, who was actually so at that time; who also was alone mention'd in that History; and who continued High-Priest for some time afterward, was by no means to have been omitted.

II. This Assertion of our Saviour, in its most plain and obvious sense, is nowhere contradicted in the rest of the Scriptures. Is *Abimelech* call'd the High-Priest any where in the Bible, or even his Son *Abiathar*? By no means. All that we meet with is *Abimelech* the Priest: and afterward *Abiathar* the Priest the Son of *Abimelech*. Are either of them mentioned, (as *Zadoc* and another *Abiathar* often are,) among the chief Men of the Kingdom? Not at all. Do either of them appear to have officiated as High-Priest on the great day of expiation? So far from it, that, that day is not, I think, once mentioned during the times of their Histories. Do we find any of the Garments peculiar to the High-Priest ascrib'd to either of them? Not at all. They are only suppos'd in common with all the Priests, and even *Samuel* while a Child, wearing a *linnen Ephod*. Or, lastly, do we find either of them enquiring of God by *Urim* or *Thummim*, those Sacred Oracles deliver'd from the High-Priest's Breast-plate? So far from this, that we shall hereafter find that when *Abiathar* was with *David* in his flight from *Saul*, the *Urim* was with *Saul* and not with *David*: and He appears no otherwise to have enquired of God at all then by lending *David* his Ephod, as a Sacred Garment, in which not *Abiathar* but *David* himself enquir'd of God, and was answered by Him. The Father *Abimelech* indeed is suppos'd in general to have prayed or enquired of God for *David*: But no circumstances being mention'd, it does not appear whether it was any more than the affording *David* a place in the publick Prayers at the Tabernacle: or the lending him the Sacred Garments, and giving him proper Opportunities, (because *David* was a Sacred Person, and a Prophet himself;

1 Sam. xxi.
1. 2. 4. 5. 6.
9. & 22. 11.
Cap. xxij. 9.
& 30. 7.

2 Sam. viij.
17. & 20. 25.
1 King. iv. 4.

1 Sam. xxij.
18. & 23. 6.
9. & 30. 7. &
2. 18.

1 Sam. xxij.
9. 10. & 30.
7. 8.

vid. 2 Sam.
vi. 14.

Gen. xxv. 22.

himself;) for *his own* Enquiries of the Almighty. We find indeed a very Ancient instance of Enquiry of the Lord long before the *Urim* was made by *Rebekka*: and 'tis not impossible that some such method might still obtain on great occasions, where 'twas impossible to enquire by the High-Priest. But because all that the Son *Abiathar* did of this Nature in the like case, was the affording *David* a Sacred Garment, wherein not *Abiathar* but *David* enquired of God, as we have seen above, it may justly be suspected that the Father's Enquiry was much of the same nature. However, if there was any other Enquiry, it not at all appearing to have been by *Urim*, which alone was peculiar to the High-Priest, can by no means prove that *Abimelech* was the High-Priest. We indeed find *Abimelech* the Head of Eighty five of the Family of *Eli* or *Ithamar*: We find him having the charge of the Holy Things at *Nob*; as a kind of a Head of a Course of Priests who attended on the Tabernacle there. But was this the business of the High-Priests? Not at all, but rather the contrary; if the *Jews* inform us right in their own Customs: for the Heads of those Courses, which were soon after settled, were always reckon'd distinct from the High-Priest.

III. It appears plainly by the Series of the High-Priests in the Old Testament that *Abiathar* and not *Abimelech* was the High-Priest at the time we speak of: nay farther it appears particularly who this *Abimelech* was, even no other than the High-Priests Uncle; and therefore most certainly distinct from him: and yet most fit for the Superintendence of the Priests of that Family. 'Tis strange that so plain Observations as these should escape all our Commentators hitherto. But so it is, that several Obvious and Express Texts in the Books of *Samuel*, do distinctly determin who were the *Jewish* High-Priests from *Eli* to the days of *Solomon*, during the whole Succession of the Family of *Ithamar*: and by a comparison with other as express Texts it appears that *Abiah* the Father of the High-Priest *Abiathar*, was the Elder Brother of *Abimelech* the Priest of *Nob*. Hear the words themselves, *And Abiah the Son of Abitub, Icabods Brother, the Son of Phineas, the Son of Eli, the Lords Priest in Shiloh was with Saul*

in

in Gibeah. And Zadoc the Son of Abitub, and Ahimelech the Son of Abiathar were the Priests. Zadoc and Abiathar were the Priests: and the Son of Zadoc was Ahimaaz; and the Son of Abiathar Jonathan. And as for that Ahimelech who was slain at Nob, he is several times expressly call'd the Son of Abitub. From all which Texts, compar'd with the times to which they belong respectively, we have this plain and intire Catalogue of the line of Ithamar.

High-Priests. Judges or Kings.

	(1) Eli.	} Eli.
	(2) Phineas.	
	(3) Abitub.	} Samuel.
Ahimelech.	(4) Abiah.	
	(5) Abiathar I.	} Saul.
Abiathar.	(6) Ahimelech.	
	(7) Abiathar II.	} David.
	(8) Jonathan.	} Solomon.

This Table contains the compleat Line of Ithamar; and that collateral branch which we meet with at Nob: which Line I have thus set down intirely; altho' Phineas, (who dyed before his Father Eli,) and Jonathan, (before whose Succession the office was taken from the Family,) were never actually High-Priests, but the Heirs to the High Priest-hood only; that every one may see the uninterrupted Succession of the several Generations of that Family from its first coming to the High-Priest-hood, untill after its rejection and utter exclusion in the beginning of the Reign of Solomon. From which Table, deriv'd from the exprefs words of the Sacred Historian, 'tis Evident that Abiathar the first was the Jewish High-Priest in the latter part of the Reign of Saul, when David eat the Shew-bread; according to the exprefs words of our Saviour in the place before us. And withal that Ahimelech of Nob was Uncle to the said Abiathar, as being the Son of that Abitub, whose Grandson Abiathar I. was. Which Proposition

position will be still farther past doubt if we consider in the last place, that.

IV. There are such collateral arguments as are sufficient to overthrow the Vulgar Opinion, and to prove that *Abimelech* of *Nob*, or his Son after him never were the *Jewish* High-Priests: which are these following; (1) 'Tis by no means probable that a King of *Israel*, on a small provocation, should resolve to extirpate the High-Priest of the *Jews*, and all the Heirs of the High-Priest-hood, on whom the Nation so much depended not only in their Religious Concerns, but in the whole frame of their constitution. Nay indeed it was hardly possible that a King of *Israel* should attempt, and in a manner accomplish so Prodigious a Villany without danger from his People: or at least without some extraordinary remark upon it in the Sacred History: which yet has not a syllable of that nature on this occasion. (2) the High-Priest in the latter end of *Saul's* Reign was with *Saul* and not with *David*; and therefore that *Abiathar* the Son of *Abimelech* of *Nob* who was then with *David*, could not be the High-Priest at that time. When *Saul*, a little before his death, enquired of the Lord, says the Historian, *The Lord answered him not neither by dreams, nor by Urim, nor by Prophets*. Which words surely imply that *Saul* had caused enquiry to be made by *Urim*: which being peculiar to the High-Priest, does shew that the *Jewish* High-Priest was then with *Saul*; which we know *Abiathar* the Son of *Abimelech* was not. (3) That divine threatening against *Eli's* house *that all the increase of it should dy in the flower of their age*, and that *there should not be an old man in his house for ever*, does prove that *Abiathar*, who was put out by *Solomon*, was different from *Abiathar*, the Son of *Abimelech* of *Nob*: on the contrary supposition whereto the common Opinion does principally depend. Let us suppose *Abiathar* of *Nob*, when he carryed away the Ephod and fled to *David*, to be but 30 years of age; the time when the Priests entred on their compleat office. After this there is a part of *Saul's* Reign, and, as is probable several years of it: there is the intire Reign of *David* 40 years compleat: and there is part of the Reign of *Solomon*, and that,

1 Sam. xxij.
20. &c. & 30.
7.
Cap. xxviii. 6.

1 Sam. ij. 31.
32. 33.

Numb. iv. 3.

as far as appears, may contains several years also; for we meet with him alive some time after he was put from the High-Priest-hood. All which together imply that he must dy about 80 years old: contrary to the exprefs threatning of God to *Eli* before mention'd. So that 'tis evident that this *Abiathar*, the last of the High-Priests of the Family of *Isamar*, who was put out by *Solomon*, was by no means the same with *Abiathar* the Son of *Ahimelech* who fled from *Nob*; as has been hitherto universally suppos'd by Interpreters. 'Tis indeed said of this *Abiathar* the High-Priest by *Solomon*, that he had been afflicted in all things wherein *David* his Father was afflicted: which was true also of the other *Abiathar* while he liv'd. But then doubtless it was true of many more of *David*'s followers besides *Abiathar* of *Nob*: and in particular it was true of the High-Priest *Abiathar*, with Relation to the Rebellion of *Absalom*; when, as it appears by the History, He with *Zadoc* and their two Sons ran that Eminent Peril of their lives by continuing with *Absalom* as spies to inform *David* of every thing that happen'd: which, by the circumstance of bearing the Ark before his father join'd to the other in the place before mentioned, and in this History, seems directly to refer to it. And truly I should think these probable reasons abundantly sufficient to answer so small a probability as is alledg'd here on the other side. But indeed, since the foregoing Arguments seem to me certain, such little conjectures do not deserve to be nam'd, much less particularly answer'd in comparison with them. To me therefore it seems abundantly evident that, according to our Saviours words, *David eat the shew-bread in the days of Abiathar the High-Priest.* 1 Kings iv. 4.

Corollary. We may here observe the exact performance of the Divine threatning against *Eli*'s house, in the quick Succession of all the High-Priests of that Family, till its exclusion by *Solomon*. For by the Table above it appears that, exactly according as it was threatned, there was not an old man in *Eli*'s house for ever: but all the Successive Branches of his Family, all the increase of his house do still appear to have dy'd in the flower of their age. 1 Kings ij. 26.

P R O P O S T T I O N. II.

The XXIV Chapter of St. *Matthew*, and the Parallel Chapters in St. *Mark*, and St. *Luke* contain two distinct Prophecies: The One belonging to the Destruction of *Jerusalem*: The Other to the Day of Judgment.

In Order to the establishing of this Proposition, and the explication of the difficulties of these Chapters, I propose the following Observations.

I. Observe, that the Question propos'd to our Saviour, which gave the Occasion to this Discourse, was *double*, or was really *two* distinct Questions: the *One* when all those brave Buildings of the Temple, which were there in view, should be destroy'd? as he had just before assur'd them they were to be: the *Other* what should be the Signs and Tokens of his coming to Judgment, and of the end of the World? This we learn from St. *Matthew*, who was the only Ear-witness we have of this Discourse; and who, according to his usual method, is somewhat more large and particular in this account than either St. *Mark* or St. *Luke*. For Our Saviour having told them just before that there should *not be left one stone upon another*, of those curious Buildings of the Temple which they there saw, *which should not be thrown down*; as he sat, soon after, *upon the mount of Olives*, and had a prospect of the same Temple before him, some of his Disciples came unto him privately saying *Tell us when shall these things be?* or, when shall these Buildings be destroyed? There is the first question: And *what shall be the sign of thy coming, and of the end of the world?* There is the second question. According to which more large and distinct account the briefer Narrations

Narrations of the two other Evangelists are certainly to be understood; as indeed 'tis reasonable to do on all such occasions.

II. I Observe, that tho' the Disciples did really ask two distinct Questions, yet they confounded them so in their own Thoughts, that they look'd upon them as belonging to the same time; and imagin'd that our Saviour would not destroy *Jerusalem* and its Temple, till he came to put an end to the present State of the World at the Day of Judgment. And this Observation is plain not only by the whole occasion of both their Questions, which was our Saviour's speaking of the Destruction of the Temple alone, without any mention of the last Day; and by the words of the questions set down in St. *Mark* and St. *Luke*; which evidently shew that they did not distinguish them in their own Thoughts, but look'd upon them as coincident; but also by the constant notion the *Jews* then had of the perpetuity of the Law of *Moses*, and of that Temple to which it was so much confin'd; which they never dream'd should be destroy'd till the end of the World; as is every where plain in the History of the New-Testament, and needs not here to be particularly demonstrated. But it does not follow that because the Disciples *thought* the two branches of their question coincident, that therefore they *really were so*; or that our Saviour, who well knew their distinction, would not give a distinct answer to each of them; as we shall anon see that he really did. It ought here only to be remark'd, that since we have no account of the questions and answers to them from any but from those who thought them coincident, we are not to admire if the order and expressions of every sentence be not so fully clear and distinct, and distinctly apply'd to the several branches as we might otherwise justly have expected them to have been.

See Matt. xxvj.
61. Mar. xiv.
58. Act. vj.
13. 14.

III. I Observe, that the *ταῦτα* and *ταῦτα πάντα* these things, and all these things, in this discourse of our Saviour, do still directly refer to the *Buildings of the Temple*. Thus when in St. *Matthew* the Disciples had shewed him the buildings of the Temple, *Jesus said unto them, See ye not all these things? and in St. Luke. These things which ye behold: But most expressly*

in St. *Mark*, instead of the words *seest thou all these things?* it is directly *seest thou these great buildings?* So that since in the entrance to this Discourse the words ταῦτα and ταῦτα πάντα in St. *Matthew* and St. *Luke* are by St. *Mark* call'd ταῦτες αἱ μεγάλας ἀποδομῆς as the adequate importance of them, we shall have reason hereafter to explain the same words in the same sense; and to suppose that when our Saviour assures us that, *that present Generation was not to pass away till τὰ πάντα ταῦτα were fulfilled*, he thereby particularly refer'd to those great Buildings of the Temple which were to be destroy'd in that age; without any respect therein to the Day of Judgment, or the Signs thereto belonging.

See Luc. xxi.
22.

IV. I Observe, that the two words of the latter Question in St. *Matthew*, παρουσία and συντελεῖν τὸ αἶψος The solemn Appearance or Presence of Christ again, and the Consummation of the Age, do each of them, both by their Natural Importance, and Constant Use elsewhere in Scripture belong to, that grand Appearance to judge the world at the last day, and never to any other coming of his, either of Mercy or Judgment in the mean time. As to the former word παρουσία, or the Appearance and Presence of Christ, it has no relation to, or derivation from the Verb ἔρχομαι, which so frequently belongs to any coming of Christ in Scripture; nor is it so properly rendred by us the coming of Christ; on which rendring yet this mistake does in great part depend: for when 'tis granted that the Destruction of Jerusalem in Scripture phrase is sometimes said to be a Coming of his, it passes of course that any other word which is by us rendred a Coming of his also, will refer naturally to the same time: whereas the Noun παρουσία has no relation to the Verb ἔρχομαι, nor ought to be rendred by the same word; but denotes properly that glorious Presence or Appearance of his which will be conspicuous at the last day: and if the constant use of the word in the New-Testament out of this Discourse, may be any guide as to its importance in it, I am pretty confident that not one example can be given of its signifying any other Presence or Appearance of Christ but that of the last day, in the whole New-Testament besides. And why we should have recourse to a new

and

and unexampled sense here, when thereby we shall but more perplex the Discourse before us; and when the most Usual and Obvious Sense will much better assist us in the understanding of it, I cannot tell. It must indeed be own'd that in one place of this 24th of St. *Matthew*, if that is to be suppos'd the true place for the words where they now stand, there would be great probability of the application of this word *παρουσία* to the Destruction of *Jerusalem*: the words are these, *for as the lightning cometh out of the east and shineth Ver. 27. even unto the west, so also shall the coming Παρουσία of the Son of Man be, for wheresoever the carcase is there will the eagles Ver. 28. be gathered together.* But when we observe that even in St. *Matthew* these verses refer to their fellows afterwards v. 37. and so appear to belong to them; when we find that the Connexion of the Discourse requires that they be plac'd there with their fellows, where they come in most properly, but in this place without any visible coherence at all; and that they are accordingly join'd in a parallel place in St. *Luke* Chap. xvij. 22.—37. when we observe farther that St. *Mark* and St. *Luke* both wholly omit them all in this Discourse; when also we note that both St. *Mark* and St. *Luke* make an Immediate Connexion of the Exhortation for Watchfulness Luk. xvij. 22. to the Declaration of the time for the Destruction of *Jerusalem*, and of the uncertainty of the Day of Judgment; and that the Nature of the Reasoning requires that Connexion. When I say we observe and consider all these things, we shall perhaps be rather inclin'd to believe these verses misplac'd in St. *Matthew*, than to put such a sense upon this word *παρουσία*, as can be justified by no other Authority; especially when we remember that tho' St. *Matthew* has commonly more particulars than the others, as being an Eye and Ear-witness himself; yet is his Gospel the only one which in our present Copies has many of its Sections misplac'd; and in which we are oblig'd to rectify them by the more methodical Accounts of the other Evangelists. And as to the latter phrase *Συρρίδινα τῷ αἰῶνι*, *The Consummation of the Age*, It still more plainly appears to belong to the end of the world than the former; both by the signification of the words; *the Conclusion or Consummation of that Age*

See Harmony,
Prop. 2.

Age, which was the *last Age*, and days of the *Messiah*, naturally inforcing us to understand by them the end of the World; and by the constant stile of the *New Testament*; in which elsewhere the phrase cannot with any probability be pretended to belong to any other time than that of the general Judgment. Nay I may, I believe, appeal to all the *Jewish* Writers, or any who know their Ancient Customs and Phrases, whether they had the least notion of any Age and Period to be ended at the Destruction of their Temple and Polity, different from that of the end of the days of the *Messias* at the day of Judgment; and to make the Destruction of *Jerusalem* to be a great End of a Period, or the *Consummation of an Age* in the *Jewish* Stile, without the least knowledge that ever there was such a Stile or Notion among the *Jews*, is to interpret Scripture by the arbitrary sound of words in *English*, without any regard to their true and proper Importance in the Nation and Age wherein they were spoken; which I am sure is sufficiently absurd and unaccountable.

V. I observe; that those who make this *παρουσία & οὐρανίου αἰῶνος*, (and the many Prophecies following and depending on such an Interpretation,) to belong properly to the destruction of *Jerusalem*, do make a much greater thing of it; and of more general concern than the matter will at all bear. It was indeed an eminent and signal; I may add the Primary and Original Instance of *Christ's* Sovereign Power over his Enemies the *Jews*, and of his heavy Vengeance on those who crucify'd him; on which account he is then, as he is on much † less occasions elsewhere, said thereby to *Come*, and to *Come with Power*, and *His Kingdom to come*; by phrases well suited to the *Jewish* Nation, and agreeable to the Prophetick Phrases of the *Old Testament*. But then this did not much concern other Nations, nor affect the Body of the *Christian Church* of the *Gentiles*: Nay; indeed nor the *Christian Jews* neither in any great degree, excepting those few who were then in *Judah*, and in *Jerusalem*; who being warn'd by *Christ's* Admonitions withdrew themselves in time to *Pella*, and so escap'd that Destruction. But to suppose that all the High and Noble Expressions in the Chapters before us, can belong to that Destruction, is quite to overvalue its magnitude, and to make it equivalent with
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† See Apoc. ij.
5, 16, 25, &
iiij. 3, 11.

the great day of Judgment it self. Hear the Expressions and then Judge. And first those of *St. Matthew*, The sun shall be darkned, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the son of man coming in the clouds of heaven, with power and great glory: and he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other. Or in *St. Luke's* words; And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; mens hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken: and then shall they see the son of man coming in a cloud, with power and great glory. These are the Predictions which I interpret of the Day of Judgment: and whether the Expressions be not too high for the Destruction of the Capital City of one Nation only; especially since 'tis not in a mystical Prophecy where such Metaphors are not so unusual, but in a plain and familiar Discourse of our Saviour's to his Disciples, I shall leave it to the Reader to determin.

VI. I observe, that our Saviour directly distinguishes between the different branches of this Prophecy, both by direct Intimations, and by using different *Persons* of the Verbs and Pronouns; applying still the particulars relating to the Destruction of *Jerusalem* to the Persons then present, and that Age then in being, in the second Person plural; and speaking of those things which relate to the day of Judgment without any such particular Application, and in the third Persons singular or plural; as being of general use to all the world.

This Observation, of so great consequence, and so evident in all the *Evangelists*, has not, that I know of, been hitherto made by any: but that it is certainly true, the Reader may easily satisfy himself by the perusal of the several Chapters themselves. I shall here only instance in *St. Matthew's* Account, and leave the others to the Readers own Observation. In the 24th Chapter of *St. Matthew* then, and the first 25 Verses of our Saviour's

our's discourse, from v. 4. to v. 28. Every Body will readily allow that all is to be Expounded of the Destruction of *Jerusalem*. Observe therefore how often in those Verses all is apply'd to his present Hearers, and to that Age, and Nation. *Take ye heed that no man deceive you: ye shall hear of wars, and rumors of wars:—See ye therefore that ye be not troubled:—Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my names sake: And then shall many be offended, &c.—When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, Then let them which are in Judæa flee to the mountains, &c.—But pray ye that your flight be not in the winter, neither on the sabbath-day: For then shall be great tribulation, &c.—* Then if any man shall say unto you, *Lo here is Christ, or there, believe ye it not: for there shall arise false Christs, and false prophets; and shall shew great signs and wonders, &c. Behold I have told you before: wherefore if they shall say unto you behold he is in the desert, go not ye forth; behold he is in the secret chambers, believe ye it not. And again, after the account belonging to the day of Judgment is over, and Christ returns to caution them about the observation of the signs before the destruction of *Jerusalem*. But learn ye a parable of the fig-tree, when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things know ye that it is near, even at the doors: verily, I say unto you, This generation shall not pass till all these things be fulfilled.*

But then in that part of the Discourse before-mention'd, which seems so directly to belong to the Day of Judgment, there the second Person plural is not once us'd, nor any words that give the least intimation of a particular application to that Nation or Age, or to those Auditors then present; but directly the contrary; as is obvious on the bare reading of them, as they are before quoted, and needs not be any farther demonstrated here. And the case will be found to be the same in all the three Gospels, 'Tis true, that the Exhortations to watchfulness, after the Declaration of the utter uncertainty of the time for the Day of Judgment; (which being grounded on that uncertainty must refer to that day, and not to the Destruction

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tion of *Jerusalem*;) are apply'd in the second Person plural in all the Gospels; *Watch ye therefore, for ye know not what hour your Lord doth come, &c.* But then our Saviour expressly adds, by way of distinction and of enlargement of this Exhortation, *But what I say unto you, I say unto all, watch.* As if he would imply, that tho' the former part of his Discourse, which he had apply'd to *them* particularly was *peculiar to them*, and to that Age and Nation; yet it was not so in this last Exhortation; which being of equal concern to *them*, and to *all others*, he design'd that both *they* and *all the world* should think themselves equally concern'd in it.

VII. I observe, that in all this Discourse our Saviour uses different numbers of the Nouns, when he speaks of the Desolation of *Jerusalem*, or Miseries of the *Jews*, either antecedent or consequent; and when he speaks of the day of Judgment: in the former case he always styles them the *days of vengeance*, or the like, in the plural; but in the latter he speaks only of *one great day*, and *one great hour*; which in the phrase of the *Jews*, as well as ours ever since, has been confin'd to the end of the world, and the *day of judgment*. This Observation, I think, has been also hitherto neglected; but certainly deserves our consideration. *The day*; *The great day*; *That day*, and *That hour*, are known Expressions in Scripture for the *day of judgment*; and have been thence transfer'd to other Languages. But *the days*, or *days of vengeance*, or *those days*, in the plural, are never, that I know of, so confin'd in the Scripture, nor in the use of other Nations. Since therefore this is the case, let us see if the present distinction be not carefully observ'd in the present Discourse. And I venture to say it is done most accurately, in all the Evangelists. Thus the plural is every where us'd when the discourse is about the *miseries of the Jews*: *Wo unto them that are with child, and to them that give suck* in those days, viz. *When those which are in Judea are to flee to the mountains: Except those days should be shortened, there should no flesh be saved: immediately after the Tribulation of those days, or the long Miseries of the Jews in their dispersion, as we shall see presently: In those days shall be affliction, such as was not from the beginning of the creation, which God created unto this time, neither shall be: But in those days, after that*

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tribulation, the sun shall be darkened, &c. As for these things which ye behold, the days will come in the which there shall not be left one stone upon another that shall not be thrown down. These be the days of vengeance; that all things which are written may be fulfilled. Thus also the singular is every where us'd of the day of judgment. But of that day, and that hour knoweth no man, no not the angels of heaven, neither the son, but the father. Watch therefore, for ye know not what hour your Lord doth come: Therefore be ye also ready, for in such an hour as you think not, the son of Man cometh: Watch therefore, for ye know neither the day, nor the hour wherein the son of man cometh: Take heed to yourselves least at any times your hearts be overcharged with surfeiting and drunkenness, and cares of this like, and so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth. The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of. So that, upon the whole, we find the destruction of Jerusalem, or miseries of the Jews distinguish'd from the Day of Judgment, as well by the number of the Nouns, as the Person of the Verbs all along, the one being the days of vengeance, appropriate to that Age and Nation; the other being that great day and hour in which all the world is equally concern'd.

VIII. I observe, That this day and hour in the singular Number, must belong to the Day of Judgment, because from the intire uncertainty of it is deriv'd an earnest Exhortation to Watchfulness against, and a long and famous Discourse of that great Day of Judgment. This is evident in the latter part of the 24th and the whole 25th Chapter of St. Matthew's Gospel: which is a continuation of the very same Discourse; tho' by reason of its length it be divided by us for convenience into two Chapters. The Argument is directly this in all the Evangelists, Because of that day, and that hour knows no creature whatsoever; Watch therefore, and be ever ready for the day of judgment. Which if that day, and that hour refer to the Destruction of Jerusalem alone, has no visible Connexion at all; and therefore cannot refer to it; but must belong to the Day of Judgment: especially when we shall see presently that our Saviour expressly declares that they are not to be at the same time; but

but that the Destruction of *Jerusalem* was to be succeeded by several great Events before the Day of Judgment. Now this Argument, tho' so strong in it self, on a general view of the Connexion of our Lord's Argument, may yet be still more confirm'd from these two Observations, first that this famous Discourse of the Day of Judgment in the 25th Chapter begins with an exprefs Connexion with the former Discourse about the uncertainty of *that eminent day and hour* above-mention'd. Then *shall the kingdom of heaven be likened unto ten virgins*, &c. which Note of Connexion is too clear to be deny'd or evaded. Secondly, In the midst of that famous Discourse of the Day of Judgment in the 25th Chapter, there are the very same words which we meet with in the 24th, and about which we are now disputing. The words before, are, *Of that day, and that hour knoweth no man*; and here the words are, *Watch therefore, for ye know neither the day, nor the hour wherein the son of man cometh*: which being the same Expression in the same Discourse, and in the same Period of the Discourse; nay, with the very same Design and Connexion, must needs be understood in the same sense; and unless we will be so wild as to Expound the whole 25th Chapter of the Destruction of *Jerusalem*, we must Expound part of the 24th, of the Day of Judgment also.

IX. I observe, That our Saviour expressly distinguishes between the Miseries of the *Jews*, and their Signs; and between the Day of Judgment, and its Signs; and assures us, that the former were to be intirely over ere the latter were to begin. This Observation depends on no less than our Saviour's clear and plain words in *St. Luke*, if they be compar'd with those in the other Evangelists. And 'tis somewhat hard that Commentators will fix their Opinions before they have patience to see what the latter, as well as the former Gospels say of this matter. For at the Conclusion of *St. Luke's* Account relating to the destruction of *Jerusalem*, he sets down these as our Saviours words, *And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled*. Here we have four great and methodically digested Periods.

First the miserable slaughter of the *Jews* in the siege of *Jerusalem*, *They shall fall by the edge of the sword*; Secondly the grand Disperſion of the *Jews* into all parts of the World afterward, *They shall be led away captive into all Nations*; Thirdly the Conculcation of *Jerusalem* by the Heathen after its destruction, during a certain Interval of time, *Jerusalem shall be trodden down of the Gentiles*; Fourthly the character or term of that Interval, *till the fulness of the Gentiles be come in*, or rather till the times of the Gentiles and of Antichrist's trampling down the Holy City in *Daniel* and the *Apocalypse* be at an end, or till the *Jews* are to be restor'd to their Countrey, *Till the Times of the Gentiles be fulfilled*. And then after all these Occurrences and Miseries of the *Jews* are over, and not before, it follows *And there shall be signs in the Sun, and in the Moon, and in the Stars: &c.* Or in *St. Matthew's* expresse words *Immediately after the tribulation of those days* and in *St. Mark's*, *But in those days, after that tribulation*: so that if we will becontent to let *St. Luke* inform us what is meant by the tribulation of those days viz. not only the first Destruction of *Jerusalem*, but its succeeding Conculcation by the Heathen; and that grand Disperſion and Captivity of the *Jews* also which was to succeed it, little doubt can arise about the distinctness of the two Prophecies before us.

X. *Lastly*, therefore I Observe, that in our Saviour's words which have occasion'd most of this dispute, there is a visible distinction between the things relating to the Destruction of *Jerusalem*, and those which relate to the Day of Judgment; and this both in *St. Matthew* and in *St. Mark's* Gospels. *Verily I say unto you, this generation shall not pass till all these things* *ταῦτα πάντα* *be fulfilled: heaven and earth shall pass away but my words shall not pass away. But of that day and hour knoweth no man, no not the angels of heaven, neither the son but the father only.* The plainest and most easy Paraphrase of which words is this. "I have most exactly inform'd you of the Signs "and Particulars and Time for the Desolation of *Jerusalem*, "and for the overturning all the great Buildings of the Temple; "which was your first Question: and I do expressly assure "you that heavy Destruction shall come within this present
"Genera-

"Generation of Men, and the Age in which we now live :
 "and Heaven and Earth shall sooner pass away than this Pre-
 "diction shall fail : for I am sure I am fully acquainted with
 "that part of the Divine Providence : but as to your other Que-
 "stion of the Time and Signs of the great and General Judg-
 "ment, do not think to confound them with the other : For
 "tho' I have told you the Signs which are to precede that
 "dreadful Period, yet I can give you no farther satisfaction
 "than I have already done as to the *time* when it will come,
 "or the distance we are now from it : for as to that *great day*
 "*and hour* which is to put a Period to the present State of the
 "World, neither I nor any Creature whatsoever know it, be-
 "cause 'tis still reserv'd as a Secret in the Divine Omniscience
 "of the Father. This appears to me the most easy and agree-
 "able sense of these words ; and such as has no Difficulties or
 "Objections from the rest of the Discourse, or the other parts of the
 "New-Testament ; but makes every thing clear and plain to us.
 "And indeed, if these last words be understood otherwise, and
 "apply'd to *Jerusalem* ; as if Christ had affirm'd that of *the day*
 "*and hour* of its Destruction neither he nor any Creature
 "knew, it must suppose that to have been one of the grand Se-
 "crets of Providence, which it is too inconsiderable to be made ;
 "and it will not agree with the rest of our Saviour's Discourses
 "here and elsewhere ; who foretold the time and circumstances
 "of that Destruction more particularly than any other thing
 "whatsoever ; and had just asserted that it was to be in that
 "very Age ; which how it can so well agree with that Expo-
 "sition I can by no means understand.

Upon the whole it appears to me very plain, that as the Dis-
 "ciples asked two distinct Questions, the *one* about the *end of*
 "*the Jewish Temple*, the *other* about the *end of the World* ; to
 "our Lord answers to them distinctly also ; and particularly
 "that in St. *Matthew* He answers to the first Question from
 "v. 4. to v. 28. and to the second from v. 29. to v. 31.
 "And that after that He exhorts his Disciples to discern the
 "Signs of the Destruction of *Jerusalem*, as being certain'y to
 "come in that very Age ; but warns them and all the World
 "to be always watchful as to the Day of Judgment ; because
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the time of its coming after the other was wholly uncertain, and not revealed to him or any Creature whatsoever: and upon that occasion he proceeds to a large and famous Discourse of that great Day, and the way to prepare for it, in the following Chapter. And the like is to be said of the parallel Chapters in *St. Mark* and *St. Luke*; but only that they omit the greatest part of that famous Discourse of our Savior's on the Day of Judgment which we alone find in *St. Matthew's Gospel*.

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A
COLLECTION
OF
SCRIPTURE-PROPHECIES,
*Relating to the Times after the Coming
of the Messiah.*

I.

Prophecies Relating to the Destruction of *Jerusalem* by the *Romans*, and to the grand Dispersion and Captivity of the *Jews* succeeding it.

LEVIT. XXVI. 14-45.

BUT if ye will not hearken unto me, and will not do all these commandments;

15. And if ye shall despise my statutes; or if your souls abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:

16. I also will do this unto you, I will even appoint over you terror, consumption, and the burning-ague; that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

17. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you, and ye shall flee when none pursueth you.

18. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

19. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

20. And your strength shall be spent in vain: for your land shall

shall not yield her increase, neither shall the trees of the land yield their fruits.

21. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you, according to your sins.

22. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number, and your high-ways shall be desolate.

23. And if ye will not be reformed by these things, but will walk contrary unto me:

24. Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat and not be satisfied.

27. And if ye will not for all this hearken unto me, but walk contrary unto me:

28. Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30. And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.

31. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

32. And I will bring the land into desolation: and your enemies which dwell therein, shall be astonish'd at it.

33. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34. Then shall the land enjoy her sabbaths, as long as it lieth desolate,

desolate, and ye be in your enemies land; even then shall the land rest, and enjoy her sabbaths.

35. As long as it lieth desolate; it shall rest: because it did not rest in your sabbaths, when ye dwelt upon it.

36. And upon them that are left alive of you, I will send a faintness into their hearts, in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword: and they shall fall when none pursueth.

37. And they shall fall one upon another as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies,

38. And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39. And they that are left of you shall pine away in their iniquity, in your enemies lands; and also in the iniquities of their fathers shall they pine away with them.

40. If they shall confess their iniquity, and the iniquity of their fathers, with their trespasss which they trespassed against me, and that also they have walked contrary unto me;

41. And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42. Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

44. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God.

45. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt, in the sight of the heathen, that I might be their God: I am the Lord.

NUMB. XXIV. 24.

24. *And ships shall come from the coast of Chittim, and shall afflict Ashur, and shall afflict Eber, and he also shall perish for ever.*

DEUT. IV. 25-31.

25. *When thou shalt beget children, and childrens children, and shalt have remained long in the land, and shalt corrupt your selves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the Lord thy God, to provoke him to anger :*

26. *I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto you go over Jordan to possess it : ye shall not prolong your days upon it, but shall utterly be destroyed.*

27. *And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you.*

28. *And there ye shall serve gods, the work of mens hands, wood and stone, which neither see, nor hear, nor eat, nor smell.*

29. *But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul.*

30. *When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient to his voice :*

31. *(For the Lord thy God is a merciful God,) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.*

CHAP. XXVIIJ. 25-68.

25. *The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth.*

49. *The Lord shall bring a nation against thee from far, from the end of the earth; as swift as the eagle flieth; a nation whose tongue thou shalt not understand :*

50. *A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young.*

51. *And he shall eat the fruit of thy castle, and the fruit of thy land, until thou be destroyed: which also shall not leave either corn, wine, or oyl, or the increase of thy king, or flocks of thy sheep, until he have destroyed thee.*

52. *And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates, throughout all thy land which the Lord thy God hath given thee.*

53. *And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters (which the Lord thy God hath given thee) in the siege, and in the straitness, wherewith thine enemies shall distress thee:*

54. *So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and towards the remnant of his children which he shall leave:*

55. *So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates.*

56. *The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground, for delicateness and tenderness, her eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter,*

57. *And towards her young one that cometh out from between her feet, and towards her children which she shall bear: for she shall eat them for want of all things, secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates.*

58. *If thou wilt not observe to do all the words of this law, that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD:*

59. *Then the Lord will make thy plagues wonderful, and the plagues of thy seed; even great plagues, and of long continuance; and sore sicknesses, and of long continuance.*

60. *Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.*

61. Also every sickness, and every plague which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed.

62. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude: because thou wouldest not obey the voice of the Lord thy God.

63. And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you: so the Lord will rejoyce over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other Gods, which neither thou nor thy fathers have known, even wood and stone.

65. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.

66. And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life.

67. In the morning thou shalt say, Would God it were even: and at even thou shalt say, Would God it were morning, for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68. And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy you.

CHAP. XXIX. 22.—28.

22. So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it;

23. And that the whole land thereof is brimstone, and salt, and burning; that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the Lord overthrow in his anger and in his wrath:

24. Even all nations shall say, Wherefore hath the Lord done thus

thus unto this land? what meaneth the heat of this great anger?

25. Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them, when he brought them forth out of the land of Egypt.

26. For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them.

27. And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book.

28. And the Lord rooted them out of their land, in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day.

PSALM. LXXIX. 1—7.

O God, the heathen are come into thine inheritance, thy holy temple have they defiled: they have laid Jerusalem on heaps.

2. The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3. Their blood have they shed like water round about Jerusalem: and there was none to bury them.

4. We are become a reproach to our neighbours: a scorn and derision to them that are round about us.

5. How long Lord? wilt thou be angry for ever? shall thy jealousy burn like fire?

6. Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

7. For they have devoured Jacob, and laid waste his dwelling-place.

ISAIAH iiij. 25, 26.

25. Thy men shall fall by the sword, and thy mighty in the war.

26. And her gates shall lament and mourn, and she being desolate, shall sit upon the ground.

CHAP. V. 5, 6, 26,—30.

5. And now go to; I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it shall be eaten up: and break down the wall thereof, and it shall be trodden down.

6. And

6. *And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.*

26. *And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and behold, they shall come with speed swiftly.*

27. *None shall be weary nor stumble amongst them: none shall slumber nor sleep: neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken.*

28. *Whose arrows are sharp, and all their bows bent; their horses' hoofs shall be counted like flint, and their wheels like a whirlwind.*

29. *Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.*

30. *And in that day they shall roar against them, like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.*

CHAP. vj. 11, 12.

11. *Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate.*

12. *And the Lord have removed men far away, and there be a great forsaking in the midst of the land.*

CHAP. xxiv. 1—20.

Behold, the Lord maketh the earth empty, and maketh it waste; and turneth it upside down, and scattereth abroad the inhabitants thereof.

2. *And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.*

3. *The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word.*

4. *The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.*

5. *The*

5. The earth also is defiled under the inhabitants thereof: because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

7. The new wine mourneth, the vine languisheth, all the merry-hearted do sigh.

8. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9. They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10. The city of confusion is broken down, every house is shut up, that no man may come in.

11. There is a crying for wine in the streets, all joy is darkened, the mirth of the land is gone.

12. In the city is left desolation, and the gate is smitten with destruction.

13. When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive-tree, and as the gleaning-grapes when the vintage is done.

14. They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea.

15. Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea.

16. From the uttermost part of the earth have we heard songs, even glory to the righteous: but I said, My leanness, my leanness, wo unto me: the treacherous dealers have dealt treacherously, yea, the treacherous dealers have dealt very treacherously.

17. Fear, and the pit, and the snare are upon thee, O inhabitant of the earth.

18. And it shall come to pass, that he who fleeth from the noise of the fear, shall fall into the pit; and he that cometh up out of the midst of the pit, shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

19. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20. The earth shall reel to and fro like a drunkard, and shall be

be removed like a cottage, and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again.

CHAP. XXIX. 1-4.

WO to Ariel, to Ariel, the city where David dwelt: add ye year to year; let them kill sacrifices.

2. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

3. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4. And thou shalt be brought down, and speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

CHAP. XXX. 13.-17.

13. Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

14. And he shall break it as the breaking of the potter's vessel, that is broken in pieces, he shall not spare; so that there shall not be found in the bursting of it, a sherd to take fire from the hearth, or to take water without of the pit.

15. For thus saith the Lord God, the holy One of Israel, In returning and rest shall be saved, in quietness and in confidence shall be your strength; and ye would not.

16. But ye said, No, for we will flee upon horses; therefore shall ye flee: and we will ride upon the swift; therefore shall they that pursue you, be swift.

17. One thousand shall flee at the rebuke of one: at the rebuke of five shall ye flee, till ye be left as a beacon upon the top of a mountain, and as an insign on an hill.

DAN. IX. 26.-27.

26. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come, shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

27. And

27. *And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.*

HOSEA iiij. 4.

4. *For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.*

Joel j. 1—20.

THE word of the Lord that came to Joel the son of Pethuel.
2. *Hear this, ye old men, and give ear, all ye inhabitants of the land: hath this been in your days, or even in the days of your fathers?*

3. *Tell ye your children of it, and let your children tell their children, and their children another generation.*

4. *That which the palmer-worm hath left, hath the locust eaten; and that which the locust hath left, hath the canker-worm eaten; and that which the canker-worm hath left, hath the caterpillar eaten.*

5. *Awake ye drunkards, and weep, and howl all ye drinkers of wine, because of the new wine, for it is cut off from your mouth.*

6. *For a nation is come up upon my land, strong, and without number; whose teeth are the teeth of a lion, and he hath the cheek-teeth of a great lion.*

7. *He hath laid my vine waste, and barked my fig-tree: he hath made it clean bare, and cast it away; the branches thereof are made white.*

8. *Lament like a virgin girded with sackcloth for the husband of her youth.*

9. *The meat-offering, and the drink-offering is cut off from the house of the Lord, the priests the Lords ministers mourn.*

10. *The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth.*

11. *Be ye ashamed, O ye husband-men, howl, O ye vine-dressers, for the wheat, and for the barley; because the harvest of the field is perished.*

R r

12. The

12. *The vine is dried up, and the fig-tree languisheth, the pomegranate-tree, the palm-tree also, and the apple-tree, even all the trees of the field are withered: because joy is withered away from the sons of men.*

13. *Gird your selves, and lament, ye priests: bowl, ye ministers of the altar: come, lie all night in sackloth, ye ministers of my God: for the meat-offering and the drink-offering is withholden from the house of your God.*

14. *Sanctifie ye a fast, call a solemn assembly, gather the elders, and all the inhabitants of the land, into the house of the Lord your God, and cry unto the Lord.*

15. *Alas for the day of the Lord is at hand, and as a destruction from the almighty shall it come.*

16. *Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?*

17. *The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.*

18. *How do the beasts groan? the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.*

19. *O Lord, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burnt all the trees of the field.*

20. *The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.*

CHAP. ij. 1.—19.

BLow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand;

2. *A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong, there hath not been ever the like, neither shall be any more after it, even to the years of many generations.*

3. *A fire devoureth before them, and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness, yea, and nothing shall escape them.*

4. *The*

4. The appearance of them is as the appearance of horses, and as horsemen, so shall they run.

5. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

6. Before their face the people shall be much pained : all faces shall gather blackness.

7. They shall run like mighty men, they shall climb the wall like men of war, and they shall march every one on his ways, and they shall not break their ranks.

8. Neither shall one thrust another, they shall walk every one in his path : and when they fall upon the sword, they shall not be wounded.

9. They shall run to and fro in the city : they shall run upon the wall : they shall climb up upon the houses : they shall enter in at the windows like a thief.

10. The earth shall quake before them, the heavens shall tremble, the sun and the moon shall be dark, and the stars shall withdraw their shining.

11. And the Lord shall utter his voice before his army ; for his camp is very great ; for he is strong that executeth his word : for the day of the Lord is great, and very terrible, and who can abide it ?

12. Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning.

13. And rent your heart, and not your garments, and turn unto the Lord your God : for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

14. Who knoweth if he will return and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God ?

15. Blow the trumpet in Zion, sanctify a fast, call a solemn assembly.

16. Gather the people : sanctify the congregation : assemble the elders : gather the children, and those that suck the breasts : let the bridegroom go forth of his chamber, and the bride out of her closet.

17. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord,

R 1 2

and

and give not thine heritage to reproach; that the heathen should rule over them: wherefore should they say among the people, *Where is their God?*

18. Then will the Lord be jealous for his land, and pity his people.

19. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oyl, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen.

Matt. xxij. 7.

7. But when the king heard thereof, he was wrath: and he sent forth his armies, and destroyed those murderers, and burnt up their city.

CHAP. XXIV. 1—28.

AND Jesus went out, and departed from the temple; and his disciples came to him for to shew him the buildings of the temple.

2. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4. And Jesus answered, and said unto them, Take heed that no man deceive you.

5. For many shall come in my name, saying, I am Christ: and shall deceive many.

6. And ye shall hear of wars, and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

7. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places.

8. All these are the beginnings of sorrows.

9. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my names sake.

1. And

10. *And then shall many be offended, and shall betray one another, and shall hate one another.*

11. *And many false prophets shall rise, and shall deceive many.*

12. *And because iniquity shall abound, the love of many shall wax cold.*

13. *But he that shall endure unto the end, the same shall be saved.*

14. *And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.*

15. *When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whose readeth let him understand,)*

16. *Then let them which be in Judea, flee into the mountains.*

17. *Let him which is on the house top, not come down to take any thing out of his house:*

18. *Neither let him which is in the field return back to take his clothes.*

19. *And wo unto them that are with child, and to them that give suck in those days.*

20. *But pray ye that your flight be not in the winter, neither on the sabbath day.*

21. *For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.*

22. *And except those days should be shortened, there should no flesh be saved: but for the elects sake those days shall be shortened.*

23. *Then if any man shall say unto you, Lo, here is Christ, or there: believe it not.*

24. *For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that, (if it were possible,) they shall deceive the very elect.*

25. *Behold I have told you before.*

26. *Wherefore, if they shall say unto you, Behold he is in the desert, go not forth: behold he is in the secret chambers, believe it not.*

27. *For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be.*

28. *For wheresoever the carcase is, there will the eagles be gathered together.*

MARK

MARK xij. 9.

9. *What shall therefore the Lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.*

CHAP. xij. 1-23.

AND as he went out of the temple, one of his disciples saith unto him, *Master, see what manner of stones, and what build-ings are here.*

2. *And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.*

3. *And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately,*

4. *Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?*

5. *And Jesus answering them, began to say, Take heed lest any man deceive you.*

6. *For many shall come in my name, saying, I am Christ: and shall deceive many.*

7. *And when ye shall hear of wars, and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.*

8. *For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines, and troubles: these are the beginnings of sor-rows.*

9. *But take heed to your selves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before the rulers and kings for my sake, for a testimony against them.*

10. *And the gospel must first be published among all nations.*

11. *But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the holy Ghost.*

12. *Now*

12. Now the brother shall betray the brother to death, and the father the son : and children shall rise up against their parents, and shall cause them to be put to death.

13. And ye shall be hated of all men for my names sake : but he that shall endure unto the end, the same shall be saved.

14. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains.

15. And let him that is upon the house-top, not go down into the house, neither enter therein, to take any thing out of his house.

16. And let him that is in the field, not turn back again for to take up his garment.

17. But wo to them that are with child, and to them that give suck in those days.

18. And pray ye that your flight be not in the winter.

19. For in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be.

20. And except that the Lord had shortened those days, no flesh should be saved : but for the elects sake, whom he hath chosen, he hath shortened the days.

21. And then if any man shall say to you, Lo, here is Christ, or lo, he is there : believe him not.

22. For false Christs, and false prophets shall arise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

23. But take ye heed : behold, I have foretold you all things.

LUKE xiiij. 6—9.

6. He spake also this parable : A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon and found none.

7. Then said he unto the dresser of the vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none : cut it down, why cumbereth it the ground ?

8. And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it.

9. And

9. *And if it bear fruit, well: and if not then after that, thou shalt cut it down.*

CHAP. XIX. 41-44.

41. *And when he was come near, he beheld the city, and wept over it;*

42. *Saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.*

43. *For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.*

44. *And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.*

CHAP. XX. 16.

16. *He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.*

CHAP. XXJ. 5-24.

5. *And as some spake of the temple, how it was adorned with goodly stones, and gifts, he said,*

6. *As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.*

7. *And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?*

8. *And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go not ye therefore a ter them.*

9. *But when ye shall hear of wars, and commotions, be not terrified: for these things must first come to pass, but the end is not by and by.*

10. *Then*

10. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11. And great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights, and great signs shall there be from heaven.

12. But before all these they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my names sake.

13. And it shall turn to you for a testimony.

14. Settle it therefore in your hearts, not to meditate before what ye shall answer.

15. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist.

16. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

17. And ye shall be hated of all men for my name sake.

18. But there shall not one hair of your head perish.

19. In patience possess your ye souls.

20. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21. Then let them that are in Judea, flee to the mountains; and let them which are in the midst of it, depart out; and let not them which are in the countreys, enter thereinto.

22. For these be the days of vengeance, that all things which are written may be fulfilled.

23. But woe unto them that are with child, and to them that give suck in those days: for there shall be great distress in the land, and wrath upon this people.

24. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

II.

Prophecies Relating to the future Restoration of the *Jews* to their own Land, and to the setting up the Kingdom of the *Messiah*.

GEN. xvij. 1-8.

AND when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

2. And I will make my covenant between me and thee, and will multiply thee exceedingly.

3. And Abram fell on his face: and God talked with him, saying,

4. As for me behold, my covenant is with thee, and thou shalt be a father of many nations.

5. Neither shall thy name any more be called Abram; but thy name shall be Abraham, for a father of many nations have I made thee.

6. And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee.

7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and thy seed after thee,

8. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

DEUT. xxx. 1-10.

AND it shall come to pass when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee,

2. And shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul:

3. That

3. *That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee.*

4. *If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.*

5. *And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it : and he will do thee good, and multiply thee above thy fathers.*

6. *And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.*

7. *And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.*

8. *And thou shalt return, and obey the voice of the Lord, and do all his commandments which I command thee this day.*

9. *And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy land for good : for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers ;*

10. *If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments, and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul.*

ISA. iv. 2.

2. *In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.*

CHAP. vj. 13.

13. *But yet in it shall be a tenth, and it shall return, and shall be eaten : as a teil-tree, and as an oak whose substance is in them, when they cast their leaves : so the holy seed shall be the substance thereof.*

CHAP. xj. 11—16.

11. *And it shall come to pass in that day, that the Lord shall*
S I 2 *set*

set his hand again the second time, to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth.

13. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14. But they shall lie upon the shoulders of the Philistines toward the west, they shall spoil them of the east together: they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them.

15. And the Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod.

16. And there shall be a high-way for the remnant of his people, which shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt.

CHAP. xij. 1-6.

AND in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2. Behold God is my salvation: I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song, he also is become my salvation.

3. Therefore with joy shall ye draw water out of the wells of salvation.

4. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.

5. Sing unto the Lord: for he hath done excellent things: this is known in all the earth.

6. Cry out and shout thou inhabitant of Zion: for great is the holy One of Israel in the midst of thee.

CHAP.

C H A P. XXIV. 23.

23. *Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion and in Jerusalem, and before his ancients gloriously.*

C H A P. XXV. I—12.

O Lord, thou art my God, I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

2. *For thou hast made of a city, an heap: of a fenced city, a ruine: a palace of strangers, to be no city, it shall never build.*

3. *Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.*

4. *For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.*

5. *Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.*

6. *And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.*

7. *And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.*

8. *He will swallow up death in victory, and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.*

9. *And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us: this is the Lord, we have waited for him, we will be glad, and rejoice in his salvation.*

10. *For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.*

11. *And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands.*

12. *And*

12. *And the fortress of the high fort of thy walls shall be brought down, lay low, and bring to the ground, even to the dust.*

CHAP. XXVII. 6, 12, 13.

6. *He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.*

12. *And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.*

13. *And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts of the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.*

CHAP. XL. 9, — 11.

9. *O Zion that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift it up, be not afraid: say unto the cities of Judah, Behold your God.*

10. *Behold the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.*

11. *He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.*

CHAP. XLII. 1, — 7.

BUT now thus saith the Lord that created thee, O Jacob, and he that formed thee, I have called thee by thy name, thou art mine.

2. *When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee.*

3. *For I am the Lord thy God, the holy one of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.*

4. *Since thou wast precious in my sight, thou hast been honourable,*

able, and I have loved thee: therefore will I give men for thee, and people for thy life.

5. Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west.

6. I will say to the north, Give up: and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7. Even every one that is called by my name: for I have created him for my glory, I have formed him, yea, I have made him.

CHAP. XLV. 17.

17. But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

CHAP. XLIX. 8,—26.

8. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant to the people, to establish the earth, to cause to inherit the desolate heritages;

9. That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves: they shall feed in the ways, and their pastures shall be in all high places.

10. They shall not hunger nor thirst, neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11. And I will make all my mountains a way, and my high-ways shall be exalted.

12. Behold, these shall come from far: and lo, these from the north, and from the west, and these from the land of Sinim.

13. Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.

14. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

15. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget; yet will I not forget thee.

16. Be-

16. Behold, I have graven thee upon the palms of my hands, thy walls are continually before me.

17. Thy children shall make haste; thy destroyers, and they that made thee waste shall go forth of thee.

18. Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee: as I live, saith the Lord, Thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee as a bride doth.

19. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell.

21. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone, these, where had they been?

22. Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

23. And kings shall be thy nursing fathers, and their queens thy nursing-mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet, and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me.

24. Shall the prey be taken from the mighty, or the lawful captive delivered?

25. But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26. And I will feed them that oppress thee, with their own flesh, and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy saviour, and thy redeemer, the mighty one of Jacob.

CHAP. LI. I, — II, 22.

HEarken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

2. Look unto Abraham your father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him.

3. For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4. Hearken unto me, my people, and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

5. My righteousness is near: my salvation is gone forth; and mine arms shall judge the people: the isles shall wait upon me, and on mine arms shall they trust.

6. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

7. Hearken unto me, ye that know righteousness, the people in whose heart is my law, fear ye not the reproach of men, neither be ye afraid of their revilings.

8. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

9. Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?

10. Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

11. Therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head: they shall obtain gladness and joy, and sorrow and mourning shall flee away.

T t

22. Thus

22. Thus saith thy Lord, the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury, thou shalt no more drink it again.

CHAP. LIJ. I.—3, 7.

A Wake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised, and the unclean.

2. Shake thy self from the dust: arise, and sit down, O Jerusalem: loose thy self from the bands of thy neck, O captive daughter of Zion.

3. For thus saith the Lord, Ye have sold your selves for nought: and yet shall be redeemed without money.

7. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!

CHAP. LX. I.—9.

A Rise, shine, for thy light is come, and the glory of the Lord is risen upon thee.

2. For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

3. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

4. Lift up thine eyes round about, and see, all they gather themselves together, they come to thee, thy sons shall come from far, and thy daughters shall be nursed at thy side.

5. Then thou shalt see and flow together, and thine heart shall fear, and be enlarged, because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee,

6. The multitude of camels shall cover thee: the dromedaries of Midian and Ephah: all they from Sheba shall come: they shall bring gold and incense, and they shall shew forth the praises of the Lord.

7. All

7. *All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorifie the house of my glory.*

8. *Who are these that flie as a cloud, and as the doves to their windows?*

9. *Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the holy One of Israel, because he hath glorified thee.*

CHAP. LXij. 7,—19.

7. *I will mention the loving kindneses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindneses.*

8. *For he said, Surely they are my people, children that will not lie: so he was their saviour.*

9. *In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old.*

10. *But they rebelled, and vexed his holy spirit: therefore he was turned to be their enemy, and he fought against them.*

11. *Then he remembered the days of old, Moses and his people, saying, Where is he that brought them out of the sea, with the shepherd of his flock? where is he that put his holy spirit within him?*

12. *That led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting name?*

13. *That led them through the deep, as an horse in the wilderness, that they should not stumble?*

14. *As a beast goeth down into the valley, the spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious name.*

15. *Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: where is thy zeal and thy strength, the*

the sounding of thy bowels, and of thy mercies towards me? are they restrained?

17. O Lord, why hast thou made us to err from thy ways? and hardened our heart from thy fear? Return for thy servants sake, the tribes of thine inheritance.

18. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary.

19. We are thine, thou never bearest rule over them, they were not called by thy name.

CHAP. LXV. 8. 9. 10.

8. Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it: so will I do for my servants sakes, that I may not destroy them all.

9. And I will bring forth a seed out of Jacob, and out of Judah an inheritour of my mountains: and my elect shall inherit it, and my servants shall dwell there.

10. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

CHAP. LXVj. 8. 10—14. 19. 20.

8. Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

10. Rejoyce ye with Jerusalem, and be glad with her, all ye that love her: rejoyce for joy with her, all ye that mourn for her:

11. That ye may suck, and be satisfied with the breasts of her consolations: that ye may milk out, and be delighted with the abundance of her glory.

12. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be born upon her sides, and be dandled upon her knees.

13. As one whom his mother comforteth, so will I comfort you: and ye shall be comforted in Jerusalem.

14. And when ye see this, your heart shall rejoyce, and your bones

bowes shall flourish like an herb: and the hand of the Lord shall be known towards his servants, and his indignation towards his enemies.

19. And I will set a sign among them, and I will send those that escape of them, unto the nations, Tarshish, Poland and Lud that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20. And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord; as the children of Israel bring an offering in a clean vessel into the house of the Lord.

JER. iij. 12—25.

12. Go, and proclaim these words toward the north, and say, Return thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever.

13. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under ever green tree, and ye have not obeyed my voice, saith the Lord.

14. Turn, O backsliding children, saith the Lord, for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion.

15. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

16. And it shall come to pass when ye be multiplied and increased in the land; in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall it be done any more.

17. At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

18. In those days the house of Judah shall walk with the house of

of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers.

19. But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father, and shalt not turn away from me.

20. Surely as a wife treacherously departeth from her husband: so have you dealt treacherously with me, O house of Israel, saith the Lord.

21. A voice was heard on the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the Lord their God.

22. Return ye backsliding children, and I will heal your backslidings: behold we come unto thee, for thou art the Lord our God.

23. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel.

24. For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25. We lie down in our shame, and our confusion covereth us: for we have sinned against the Lord our God, we and our fathers from our youth even unto this day, and have not obeyed the voice of the Lord our God.

CHAP. xxiiij. 3-8.

3. And I will gather the remnant of my flock out of all countries whither I have driven them, and I will bring them again to their folds, and they shall be fruitful and increase.

4. And I will set up shepherds over them which shall feed them, and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.

5. Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth.

6. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

7. There-

7. Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt;

8. But, The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north-countrey, and from all countreys whither I had driven them, and they shall dwell in their own land.

CHAP. XXX. 1-8. 10-22.

THE word that came to Jeremiah from the Lord, saying,

2. Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee, in a book.

3. For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord, and I will cause them to return to the land I gave to their fathers, and they shall possess it.

4. And these are the words that the Lord spake concerning Israel, and concerning Judah.

5. For thus saith the Lord, We have heard a voice of trembling, of fear, and not of peace.

6. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loyns, as a woman in travail, and all faces are turned into paleness?

7. Alas! for that day is great, so that none is like it: it is even the time of Jacobs trouble, but he shall be saved out of it.

8. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off his neck, and will burst thy bonds, and strangers shall no more serve themselves of him.

10. Therefore fear thou not, O my servant Jacob, saith the Lord, neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity, and Jacob shall return, and be in rest and quiet, and none shall make him afraid.

11. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

12. For thus saith the Lord, Thy bruise is incurable, and thy wound is grievous.

13. There

13. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

14. All thy lovers have forgotten thee: they seek thee not, for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity: because thy sins were increased.

15. Why criest thou for thine affliction? thy sorrow is incurable, for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee.

16. Therefore all they that devour thee, shall be devoured, and all thine adversaries, every one of them shall go into captivity: and they that spoil thee shall be a spoil, and all that prey upon thee, will I give for a prey.

17. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord, because they called thee an out-cast, saying, This is Zion, whom no man seeketh after.

18. Thus saith the Lord, Behold, I will bring again the captivity of Jacobs tents, and have mercy on his dwelling-places: and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof,

19. And out of them shall proceed thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

21. And their nobles shall be of themselves, and their governors shall proceed from the midst of them, and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord.

22. And ye shall be my people, and I will be your God.

CHAP. XXX]. 1—17. 21. 23. 24. 27. 35. 36. 37.

AT the same time, saith the Lord, I will be the God of all the families of Israel, and they shall be my people.

2. Thus saith the Lord, The people which were left of the sword, found grace in the wilderness; even Israel, when I went to cause him to rest.

3. The

3. The Lord hath appeared of old unto me, saying, *Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee.*

4. Again I will build thee, and thou shalt be built, O virgin of Israel, thou shalt again be adorned with thy taberners, and shalt go forth in the dances of them that make merry.

5. Thou shalt yet plant vines upon the mountains of Samaria, the planters shall plant, and shall eat them as common things.

6. For there shall be a day that the watchmen upon the mount Ephraim shall cry, *Arise ye, and let us go up to Zion unto the Lord our God.*

7. For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, *O Lord, save thy people, the remnant of Israel.*

8. Behold I will bring them from the north-country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together, a great company shall return thither.

9. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born.

10. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, *He that scattered Israel will gather him, and keep him as a shepherd doth his flock.*

11. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.

12. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oyl, and for the young of the flock, and of the herd: and their soul shall be as a watered garden, and they shall not sorrow any more at all.

13. Then shall the virgin rejoyce in the dance, both young men and old together: for I will turn thy mourning into joy, and will comfort them, and make them rejoyce from their sorrow.

14. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.

15. Thus saith the Lord, A voice was heard in Ramah, lamentation

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tation and bitter weeping: Rachel weeping for her children, refused to be comforted for her children, because they were not.

16. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy.

17. And there is hope in the end, saith the Lord, that thy children shall come again to their own border.

21. Set thee up way-marks, make thee high heaps: set thine heart toward the high-way, even the way which thou wentest: turn again, O virgin of Israel, turn again to these cities.

23. Thus saith the Lord of hosts the God of Israel, As yet they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity, The Lord bless thee, O habitation of justice, and mountain of holiness.

24. And there shall dwell in Judah it self, and in all the cities thereof together, husbandmen, and they that go forth with flock.

27. Behold the days come, saith the Lord, that I will sow the house of Israel, and the house of Judah with the seed of man, and with the seed of beast.

35. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name.

36. If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me.

37. Thus saith the Lord, if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord.

CHAP. XXXIIJ. 1-7. 19.-26.

Moreover, the word of the Lord came to Jeremiah the second time, (while he was yet shut up in the court of the prison,) ing.

2. Thus saith the Lord, the maker thereof, the Lord that formed it, to establish it, the Lord is his name,

3. Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

4. For

4. For thus saith the Lord, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword.

5. They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

6. Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7. And I will cause the captivity of Judah, and the captivity of Israel to return, and I will build them as at the first.

19. And the word of the Lord came unto Jeremiah, saying,

20. Thus saith the Lord, If you can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season:

21. Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne, and with the Levites the priests, my ministers.

22. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

23. Moreover, the word of the Lord came to Jeremiah saying,

24. Considerest thou not what this people have spoken saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

25. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth:

26. Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

CHAP. XLV]. 27. 28.

27. But fear not thou, O my servant Jacob, and be not dismayed, O Israel; for behold, I will save thee from afar off, and thy seed

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from

from the land of their captivity, and Jacob shall return, and be in rest, and at ease, and none shall make him afraid.

28. Fear thou not, O Jacob my servant, saith the Lord, for I am with thee; for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, but correct thee in measure, yet will I not leave thee wholly unpunished.

EZEKIEL XX. 33-44.

33. As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with a fury poured out, will I rule over you.

34. And I will bring you out from the people, and I will gather you out of the countreys wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

35. And I will bring you into the Wilderness of the people, and there will I plead with you face to face.

36. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so I will plead with you, saith the Lord God.

37. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant.

38. And I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel, and ye shall know that I am the Lord.

39. As for you, O house of Israel, thus saith the Lord God, Go ye, serve ye every one his Idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your Idols.

40. For in my holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land serve me: there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things.

41. I will accept you with your savour, when I bring you out from the people, and gather you out of the countreys wherein ye have been scattered, and I will be sanctified in you before the heathen.

42. And

42. *And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the countrey for the which I lifted up mine hand to give it to your fathers.*

43. *And there shall ye remember your ways, and all your doings wherein ye have been defiled; and ye shall loth your selves in your own sight, for all your evils that ye have committed.*

44. *And ye shall know that I am the Lord, when I have wrought with you for my names sake, not according to your wicked ways, nor according to your corrupt doings, O house of Israel, saith the Lord God.*

CHAP. xxviii. 24. 25. 26.

24. *And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them that despised them, and they shall know that I am the Lord God.*

25. *Thus saith the Lord God, When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.*

26. *And they shall dwell safely therein, and shall build houses, and plant vineyards: yea, they shall dwell with confidence when I have executed judgments upon all those that despise them round about them, and they shall know that I am the Lord their God.*

CHAP. xxxiv. 20.—31.

20. *Therefore thus saith the Lord God unto them, Behold, I, even I will judge between the fat cattle, and between the lean cattle.*

21. *Because ye have thrust with side, and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad.*

22. *Therefore will I save my flock, and they shall no more be a prey, and I will judge between cattle and cattle.*

23. *And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.*

24. *And I the Lord will be their God and my servant David a prince among them, I the Lord have spoken it.*

25. *And*

25. *And I will make with them a covenant of peace, and I will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.*

26. *And I will make them and the places round about my hill, a blessing; and I will cause the shewre to come down in his season: there shall be showres of blessing.*

27. *And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.*

28. *And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid.*

29. *And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.*

30. *Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel are my people, saith the Lord God.*

31. *And ye my flock the flock of my pasture, are men, and I am your God, saith the Lord God.*

CHAP. XXXvi. 1,—38.

Also thou son of man, prophesie unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord.

2. *Thus saith the Lord God, because the enemy had said against you, Aha, even the ancient high places are ours in possession.*

3. *Therefore prophesie and say, Thus saith the Lord, Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people:*

4. *Therefore ye mountains of Israel, hear the word of the Lord God, Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about:*

5. *There-*

5. Therefore thus saith the Lord God, Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession, with the joy of all their heart, with despiteful minds to cast it out for a prey.

6. Prophesie therefore concerning the land of Israel, and say unto the mountains and to the hills, to the rivers and to the valleys, Thus saith the Lord God, Behold, I have spoken in my jealousy, and in my fury, because ye have borne the shame of the heathen.

7. Therefore thus saith the Lord God, I have lifted up mine hand. Surely the heathen that are about you, they shall bear their shame.

8. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel, for they are at hand to come.

9. For behold, I am for you, and I will turn unto you, and ye shall be tilled and sown.

10. And I will multiply men upon you, all the house of Israel, even all of it, and the cities shall be inhabited, and the wastes shall be builded.

11. And I will multiply upon you man and beast, and they shall increase and bring fruit, and I will settle you after your old estates, and will do better unto you than at your beginnings, and ye shall know that I am the Lord.

12. Yea, I will cause men to walk upon you, even my people Israel, and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.

13. Thus saith the Lord God, Because they say unto you, Thou land devourest up men, and hast bereaved thy nations;

14. Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God.

15. Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.

16. Moreover, the word of the Lord came unto me, saying,

17. Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way, and by their doings, their way

way was before me as the uncleanness of a removed woman.
 18. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it.

19. And I scattered them among the heathen, and they were dispersed through the countries: according to their way, and according to their doings I judged them.

20. And when they entred unto the heathen whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land.

21. But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

22. Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy names sake, which ye have profaned among the heathen, whither ye went.

23. And I will sanctifie my great name which was profaned among the heathen, which ye have profaned in the midst of them, and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you, before their eyes.

24. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you.

26. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

28. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God.

29. I will also save you from all your uncleanness, and I will call for the corn and will increase it, and lay no famine upon you.

30. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproch of famine among the heathen.

31. Then

31. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe your selves in your own sight, for your iniquities, and for your abominations.

32. Nor for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33. Thus saith the Lord God, In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded.

34. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35. And they shall say, This land that was desolate, is become like the garden of Eden; and the waste, and desolate, and ruined cities are become fenced, and are inhabited.

36. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it.

37. Thus saith the Lord God, I will yet for this be enquired of by the house of Israel, to do it for them, I will increase them with men like a flock.

38. As the holy flock; as the flock of Jerusalem in her solemn feasts: so shall the waste cities be filled with flocks of men, and they shall know that I am the Lord.

CHAP. XXXVII. I, — 23.

THE hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones.

2. And caused me to pass by them round about, and behold, there were very many in the open valley, and lo, they were very dry.

3. And he said unto me, Son of man, can these bones live? And I answered, O Lord God; thou knowest.

4. Again he said unto me, Prophesie upon these bones, and say unto them, O ye dry bones hear the word of the Lord.

5. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live.

6. And I will lay sinews upon you, and will bring up flesh upon you,

you, and cover you with skin, and put breath in you; and ye shall live, and ye shall know that I am the Lord.

7. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them.

9. Then he said unto me, Prophezie unto the wind, prophezie son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breath upon these slain, that they may live.

10. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army.

11. Then said he unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost, we are cut off for our parts.

12. Therefore prophezie, and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves.

14. And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken and performed it, saith the Lord.

15. The word of the Lord came again unto me, saying,

16. Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph the stick of Ephraim, and for all the house of Israel, his companions.

17. And join them one to another into one stick, and they shall become one in thine hand.

18. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

19. Say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph which is in the hand of Ephraim, and the tribes

tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20. And the sticks whereon thou writest, shall be in thine hand before their eyes.

21. And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land.

22. And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, where-in they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

CHAP. XXXIX. 25.

25. Therefore thus saith the Lord God, Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name:

HOSEA. iiij. 5.

5. Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord, and his Goodness in the latter days.

JOEL ij. 21,—32.

21. Fear not, O land, be glad, and rejoice: for the Lord will do great things.

22. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength.

23. Beglad then ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he

will cause to come down for you the rain, the former rain, and the latter rain in the first month.

24. And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25. And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you.

26. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wonderfully with you: and my people shall never be ashamed.

27. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.

28. And it shall come to pass afterward, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29. And also upon the servants, and upon the handmaids in those days, will I pour out my spirit.

30. And I will shew wonders in the heavens, and in the earth, blood and fire and pillars of smoke.

31. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.

32. And it shall come to pass, that whosoever shall call on the name of the Lord, shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

ZECH. viij. 7.—15.

7. Thus saith the Lord of hosts, Behold, I will save my people from the east-country, and from the west-country.

8. And I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my people, and I will be their God in truth and in righteousness.

9. Thus saith the Lord of hosts, Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of hosts was laid, that the temple might be built.

10. For

10. For before these days there was no hire for man, nor any for beast, neither was there any peace to him that went out, or came in, because of the affliction: for I set all men, every one against his neighbour.

11. But now I will not be unto the residue of this people as in the former days, saith the Lord of hosts.

12. For the seed shall be prosperous, the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew, and I will cause the remnant of this people to possess all these things.

13. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong.

14. For thus saith the Lord of hosts, As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not;

15. So again have I thought in these days to do well unto Jerusalem, and to the house of Judah: fear ye not.

CHAP. X. 5,—12.

5. And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle, and they shall fight, because the Lord is with them, and the riders on horses shall be confounded.

6. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will bear them.

7. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad, their hearts shall rejoice in the Lord.

8. I will hiss for them, and gather them, for I have redeemed them: and they shall increase as they have increased.

9. And I will sow them among the people: and they shall remember me in far countries, and they shall live with their children, and turn again.

10. I will bring them again also out of the land of Egypt, and gather

gather them out of *Assyria*, and I will bring them into this land of *Gilead* and *Lebanon*, and place shall not be found for them.

11. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of *Assyria* shall be brought down, and the scepter of *Egypt* shall depart away.

12. And I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord.

III.

Prophecies Relating to the Rebuilding of *Jerusalem* and the Temple, to the re-establishment of the Jewish worship there, and to the settling the several Tribes in their order.

GEN. XLIX. I.—27.

AND Jacob called unto his sons, and said, Gather your selves together, that I may tell you that which shall befall you in the last days.

2. Gather your selves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3. Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.

4. Unstable as water, thou shalt not excel, because thou wentest up to thy fathers bed: then defiledst thou it; he went up to my couch.

5. Simeon and Levi are brethren: instruments of cruelty are in their habitations.

6. O my soul, come not thou into their secret: unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall.

7. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

8. Judah, thou art he whom thy brethren shall praise; thy hand shall

shall be in the neck of thine enemies : thy fathers children shall bow down before thee.

9. Judah is a lions whelp ; from the prey, my son, thou art gone up : he stooped down, he couched as a lion, and as an old lion ; who shall rouse him up ?

10. The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.

11. Binding his sole unto the vine ; and his asses colt unto the choice vine, he washed his garments in wine, and his clothes in the blood of grapes.

12. His eyes shall be red with wine, and his teeth white with milk.

13. Zebulon shall dwell at the haven of the sea : and he shall be for an haven of ships, and his border shall be unto Zidon.

14. Issachar is a strong ass couching down between two burdens.

15. And he saw that rest was good, and the land, that it was pleasant ; and bowed his shoulder to bear, and became a servant unto tribute.

16. Dan shall judge his people, as one of the tribes of Israel.

17. Dan shall be a serpent by the way, an adder in the path, that biteth the horse-heels, so that his rider shall fall backward.

18. I have waited for thy salvation, O Lord.

19. Gad, a troop shall overcome him : but he shall overcome at the last.

20. Out of Asher his bread shall be fat, and he shall yield royal dainties.

21. Naphtali is a hind let loose : he giveth goodly words.

22. Joseph is a fruitful bough, even a fruitful bough by a well ; whose branches run over the wall.

23. The archers have sorely grieved him, and shot at him, and hated him.

24. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob : from thence is the shepherd, the stone of Israel.

25. Even by the God of thy father who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb.

26. The

26. The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

27. Benjamin shall ravine as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

DEUT. xxxiiij. 6-27.

6. Let Reuben live, and not die; and let not his men be few.

7. And this is the blessing of Judah; and he said, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him, and be thou a help to him from his enemies.

8. And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;

9. Who said unto his father and to his mother, I have not seen him, neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

10. They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole-burnt-sacrifice upon thine altar.

11. Bless, Lord, his substance, and accept the works of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12. And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders.

13. And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14. And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon.

15. And for the chief things of the ancient mountains, and for the precious things of the lasting hills.

16. And for the precious things of the earth, and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17. His

17. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together, to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

18. And of Zebulun he said, Rejoyce, Zebulun, in thy going out; and Issachar, in thy tents.

19. They shall call the people unto the mountain, there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

20. And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and seareth the arm with the crown of the head.

21. And he provided the first part for himself, because there, in a portion of the lawgiver was he seated; and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel.

22. And of Dan he said, Dan is a lions whelp: he shall leap from Bashan.

23. And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the Lord: possess thou the west and the south.

24. And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.

26. There is none like unto the God of Jesurun, who rideth upon the heaven in thy help, and in his excellence on the skie.

27. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee, and shall say, Destroy them.

Is A. xxxiiij. 20.

20. Look upon Zion the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, nor one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

CHAP. LI. 17.

17. *Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.*

CHAP. LIJ. 9.

9. *Break forth into joy, sing together ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.*

CHAP. LIV. II. 12

11. *Oh thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.*

12. *And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.*

CHAP. LVIIJ. 12.

12. *And they that shall be of thee, shall build the old waste places: thou shalt raise up the foundations of many generations: and thou shalt be called, the repairer of the breach, the restorer of paths to dwell in.*

CHAP. LX. 10-17.

10. *And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.*

11. *Therefore thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.*

12. *For the nation and kingdom that will not serve thee, shall perish: yea those nations shall be utterly wasted.*

13. *The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautifie the place of my sanctuary, and I will make the place of my feet glorious.*

14. *The sons also of them that afflicted thee, shall come bending unto thee; and all they that despised thee, shall bow themselves down*

at the soles of thy feet ; and they shall call thee, *The city of the Lord, the Zion of the holy One of Israel.*

15. *Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.*

16. *Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings, and thou shalt know that I the Lord am thy saviour and thy redeemer, the mighty One of Jacob.*

17. *For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron : I will also make thy officers peace, and thine exactors righteousness.*

CHAP. LXJ. 4.

4. *And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.*

CHAP. LXIJ. 6. 7.

6. *I have set watchmen upon thy walls, O Jerusalem, which never shall hold their peace day nor night : ye that make mention of the Lord, keep not silence ;*

7. *And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.*

CHAP. LXVJ. 6.

6. *A voice of noise from the city, a voice from the temple, a voice of the Lord, that rendereth recompence to his enemies.*

JER. XXXJ. 38. 39. 40.

38. *Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner.*

39. *And the measuring-line shall yet go forth over against it, upon the hill Gareb, and shall compass about to Goath.*

40. *And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate towards the east, shall be holy unto the Lord, it shall not be plucked up, nor thrown down any more for ever.*

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CHAP. XXXIIJ. 4. 10.—14. 18.

4. For thus saith the Lord, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword.

10. Thus saith the Lord, Again there shall be heard in this place (which ye say shall be desolate without man and without beast, and even in the cities of Judah, and in the streets of Jerusalem that are desolate without man and without inhabitant, and without beast.)

11. The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts, for the Lord is good, for his mercy endureth for ever, and of them that shall bring the sacrifice of praise into the house of the Lord; for I will cause to return the captivity of the land as at the first, saith the Lord.

12. Thus saith the Lord of hosts, Again in this place which is desolate without man and without beast, and in all cities thereof, shall be an habitation of shepherds causing their flocks to lie down.

13. In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah shall the flocks pass again under the hands of him that telleth them, saith the Lord.

14. Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah.

18. Neither shall the priests the Levites, want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually.

EZEKIEL XXXVJ. 36.

36. Then the heathen that are left round about you, shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it.

CHAP. XXXVIJ. 26. 27. 28.

26. Moreover I will make a covenant of peace with them, it shall be an everlasting covenant with them, and I will place them, and multiply them, and I will set my sanctuary in the midst of them for evermore.

27. My

27. *My tabernacle also shall be with them : yea, I will be their God, and they shall be my people.*

28. *And the heathen shall know that I the Lord do sanctifie Israel, when my sanctuary shall be in the midst of them for evermore.*

[But above all see the nine last Chapters of this Prophecy, which are too long to be inserted here.]

IV.

Prophecies relating to the Vengeance to be taken on the Enemies of the Jews.

DEUT. xxxij. 35,—43.

35. *To me belongeth vengeance and recompence, their foot shall slide in due time : for the day of their calamity is at hand, and the things that shall come upon them make haste.*

36. *For the Lord shall judge his people, and repent himself for his servants ; when he seeth that their power is gone, and there is none shut up, or left.*

37. *And he shall say, Where are their gods, their rock in whom they trusted.*

38. *Which did eat the fat of their sacrifices, and drank the wine of their drink offerings ? let them rise up and help you, and be your protection.*

39. *See now that I, even I am he, and there is no god with me : I kill, and I make alive ; I wound, and I heal : neither is there any that can deliver out of my hand.*

40. *For I lift up my hand to heaven, and say, I live for ever.*

41. *If I whet my glittering sword, and mine hand take hold on judgment ; I will render vengeance to mine enemies, and will reward them that hate me.*

42. *I will make mine arrows drunk with blood, (and my sword shall devour flesh) and that with the blood of the slain, and of the captives, from the beginning of revenges upon the enemy.*

43. *Rejoyce, O ye nations with his people : for he will avenge the*
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the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

PSALM. LXXIX. 8,—13.

8. O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low.

9. Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins for thy name sake.

10. Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight, by the revenging of the blood of thy servants which is shed.

11. Let the sighing of the prisoner come before thee, according to the greatness of thy power: preserve thou those that are appointed to die.

12. And render unto our neighbours seven-fold into their bosom, their reproch wherewith they have reproched thee, O Lord.

13. So we thy people, and sheep of thy pasture, will give thee thanks for ever: we will shew forth thy praise to all generations.

ISAIAH XXXIV. 1,—17.

COME near ye nations to hear, and hearken ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

2. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

3. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.

4. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down as the leaf falleth off from the vine, and as a fig from the fig-tree.

5. For my sword shall be bathed in heaven: behold it shall come down upon Idumea, and upon the people of my curse to judgment.

6. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7. And

7. And the unicorns shall come down with them, and the bullocks with the bulls, and their land shall be soked with bloud, and their dust made fat with fatness.

8. For it is the day of the Lords vengeance, and the year of recompences for the controversie of Zion.

9. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10. It shall not be quenched night nor day, the smoke thereof shall go up for ever: from generation to generation it shall lie waste, none shall pass through it for ever and ever.

11. But the cormorant and the bittern shall possess it, the owl also and the raven shall dwell in it, and he shall stretch out upon it the line of confusion, and the stones of emptiness.

12. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.

13. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof, and it shall be an habitation of dragons, and a court for owls.

14. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow, the screech owl also shall rest there, and find for her self there a place of rest.

15. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered every one with her mate.

16. Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth is hath commanded, and his spirit it hath gathered them.

17. And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

CHAP. XLI. II,—16.

11. Behold, all they that were incensed against thee, shall be ashamed and confounded: they shall be as nothing, and they that strive with thee shall perish.

12. Thou shalt seek them, and shalt not find them, even them that

that contended with thee : they that war against thee, shall be as nothing, and as a thing of nought.

13. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee.

14. Fear not, thou worm Jacob, and ye men of Israel : I will help thee, saith the Lord, and thy redeemer, the holy One of Israel.

15. Behold, I will make thee a new sharp threshing-instrument having teeth : thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.

16. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them : and thou shalt rejoice in the Lord, and shalt glory in the holy One of Israel.

CHAP. XLIX. 25, 26.

25. But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered : for I will contend with him that contendeth with thee, and I will save thy children.

26. And I will feed them that oppress thee, with their own flesh, and they shall be drunken with their own blood, as with sweet wine : and all flesh shall know that I the Lord am thy saviour, and thy redeemer, the mighty one of Jacob.

CHAP. LI. 22, 23.

22. Thus saith thy Lord, the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury, thou shalt no more drink it again.

23. But I will put it into the hand of them that afflict thee : which have said to thy soul, Bowe down, that we may go over : and thou hast laid thy body as the ground, and as the street to them that went over.

JER. XXX. 16, 23, 24.

16. Therefore all they that devour thee, shall be devoured, and thine adversaries, every one of them shall go into captivity : and they

they that spoil thee shall be a spoil, and all that prey on thee, will I give for a prey.

23. Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind, it shall fall with pain upon the head of the wicked.

24. The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.

V.

Prophecies relating to the Destruction of the *Turks* at *Harmagedaon*, and of *Antichrist* about the same time, by the Harvest and Vintage.

ISA. ij. 4, 10, —21.

4. **A**ND he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares; and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

10. Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty.

11. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.

12. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low;

13. And upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Basban.

14. And upon all the high mountains, and upon all the hills that are lifted up,

15. And upon every high tower, and upon every fenced wall,

16. And upon all the ships of Tarshish, and upon all pleasant pictures.

17. And the loftiness of man shall be bowed down, and the

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haughtiness of men shall be made low: and the Lord alone shall be exalted in that day.

18. And the idols he shall utterly abolish.

19. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.

20. In that day a man shall cast his idols of silver, and his idols of gold, which they made, each one for himself to worship, to the moles, and to the bats:

21. To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22. Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?

CHAP. xj. 4.

4. But with righteousness shall he judge the poor, and reprove with equity, for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

CHAP. xxiv. 17-23.

17. Fear, and the pit, and the snare are upon thee, O inhabitant of the earth.

18. And it shall come to pass, that he who fleeth from the noise of the fear, shall fall into the pit; and he that cometh up out of the midst of the pit, shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

19. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again.

21. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

22. And they shall be gathered together as prisoners are gathered in

in the pit, and shall be shut up in the prison, and after many days shall they be visited.

23. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion and in Jerusalem, and before his ancients gloriously.

CHAP. XXVJ. 20, 21.

20. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thy self as it were for a little moment, until the indignation be overpast.

21. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity, the earth also shall disclose her blond, and shall no more cover her slain.

CHAP. XXVIJ. 1.

IN that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent, and he shall slay the dragon that is in the sea.

CHAP. XXIX. 5—8.

5. Moreover, the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly.

6. Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7. And the multitude of all nations that fight against Ariel, even all that fight against her, and her munition, and that distress her, shall be as a dream of a night vision.

8. It shall even be as when a hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

CHAP. XXX. 25—33.

25. *And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters, in the day of the great slaughter, when the towers fall.*

26. *Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of the seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.*

27. *Behold the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire.*

28. *And his breath as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err.*

29. *Ye shall have a song as in the night, when a holy solemnity is kept, and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel.*

30. *And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.*

31. *For through the voice of the Lord shall the Assyrian be beaten down which smote with a rod.*

32. *And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps: and in battels of shaking will he fight with it.*

33. *For Tophet is ordained of old: yea, for the king it is prepared: he hath made it deep and large: the pile thereof is fire and much wood, the breath of the Lord, like a stream of brimstone doth kindle it.*

CHAP. XXXj. 8, 9.

8. *Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man shall devour him: but he shall flee from the sword, and his young men shall be discomfited.*

9. *And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.*

CHAP. XLII. 13, 14, 15.

13. *The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry; yea, rore; he shall prevail against his enemies.*

14. *I have long time holden my peace, I have been still and refrained myself: now will I cry like a travailing woman, I will destroy and devour at once.*

15. *I will make waste mountains and hills, and dry up all their herbs, and I will make the rivers islands, and I will dry up the pools.*

CHAP. LIV. 15, 16, 17.

15. *Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee, shall fall for thy sake.*

16. *Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work, and I have created the waster to destroy.*

17. *No weapon that is formed against thee, shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.*

CHAP. LIX. 17, 18, 19.

17. *For he put on righteousness as a breast-plate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.*

18. *According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies, to the islands, he will repay recompence.*

19. *So shall they fear the name of the Lord from the west, and his glory from the rising of the sun: when the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him.*

CHAP. LXIIJ. 1-6:

WHO is this that cometh from Edom? with dyed garments from Bozrah? that is glorious in his apparel, travelling in the greatness of his strength? That speak in righteousness, mighty to save.

2. *Wherefore art thou red in thy apparel, and thy garments like him that treadeth in the wine-fat?*

3. *E.*

3. I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4. For the day of vengeance is in mine heart, and the year of my redeemed is come.

5. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury, it upheld me.

6. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

CHAP. LXVJ. 6, 15, 16.

6. A voice of noise from the city, a voice from the temple, a voice of the Lord, that rendereth recompence to his enemies.

15. For behold, the Lord will come with fire, and with his chariots like a whirl-wind, to render his anger with fury, and his rebuke with flames of fire.

16. For by fire, and by his sword, will the Lord plead with all flesh: and the slain of the Lord shall be many.

EZEK. XXXVIJ. 1—23.

AND the word of the Lord came unto me, saying,

2. Son of man set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesie against him.

3. And say, thus saith the Lord God, Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal.

4. And I will turn thee back, and put hooks into thy chaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords.

5. Persia, Ethiopia, and Libya with them; all of them with shield and helmet:

6. Gomer and all his bands, the house of Togarmah of the north-quarters, and all his bands, and many people with thee.

7. Be thou prepared, and prepare for thy self, thou and all thy company that are assembled unto thee, and be thou a guard unto them.

8. After

8. *After many days thou shalt be visited : in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people ; against the mountains of Israel, which have been always waste : but it is brought forth out of the nations, and they shall dwell safely all of them.*

9. *Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee.*

10. *Thus saith the Lord God, It shall also come to pass that at the same time shall things come into thy mind, and thou shalt think an evil thought.*

11. *And thou shalt say, I will go up to the land of unwalled villages, I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates.*

12. *To take a spoil, and to take a prey, to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattel, and goods, and that dwell in the midst of the land.*

13. *Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattel and goods, to take a great spoil?*

14. *Therefore son of man, prophesie and say unto Gog, Thus saith the Lord God, In that day when my people of Israel dwelleth safely, shalt thou not know it?*

15. *And thou shalt come from thy place out of the north-parts, thou and many people with thee, all of them riding upon horses, a great company, and a mighty army.*

16. *And thou shalt come up against my people of Israel, as a cloud to cover the land ; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.*

17. *Thus saith the Lord God, Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days, many years, that I would bring thee against them?*

18. *And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face.*

19. *For*

19. For in my jealousy, and in the fire of my wrath have I spoken: surely in that day there shall be a great shaking in the land of Israel:

20. So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains, shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

21. And I will call for a sword against him throughout all my mountains, saith the Lord God: every mans sword shall be against his brother.

22. And I will plead against him with pestilence, and with blood, and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone.

23. Thus will I magnify my self, and sanctify my self, and I will be known in the eyes of many nations, and they shall know that I am the Lord.

EZEKIEL XXXIX. 1-24.

Therefore, thou son of man, prophesie against Gog, and say, Thus saith the Lord God, Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal.

2. And I will turn thee back, and leave but the sixth part of thee, [Apoc. xvj. 12.] or, pour out my sixth vial upon thee, and will cause thee to come up from the north-parts, & will bring thee upon the mountains of Israel.

3. And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4. Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.

5. Thou shalt fall upon the open field, for I have spoken it, saith the Lord God.

6. And I will send a fire on Magog, and among them that dwell carelessly in the isles, and they shall know that I am the Lord.

7. So will I make my holy name known in the midst of my people Israel, and I will not pollute my holy name any more; and the heathen shall know that I am the Lord, the holy One in Israel.

8. Behold,

8. Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken.

9. And they that dwell in the cities of Israel shall go forth, and shall set on fire, and burn the weapons, both the shields, and the bucklers, the bows and the arrows, and the hand-staves, and the spears, and they shall burn them with fire seven years:

10. So that they shall take no wood out of the field, neither cut down any out of the forests: for they shall burn the weapons with fire, and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.

11. And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers, and there shall they bury Gog, and all his multitude, and they shall call it, the valley of Hamon-gog.

12. And seven months shall the house of Israel be burying of them, that they may cleanse the land.

13. Yea all the people of the land shall bury them, and it shall be to them a renown, the day that I shall be glorified, saith the Lord God.

14. And they shall sever out men of continual employment, passing through the land, to bury with the passengers those that remain upon the face of the earth to cleanse it: after the end of seven months shall they search.

15. And the passengers that pass through the land, when any seeth a mans bone, then shall he set up a sign by it, till the buryers have buried it in the valley of Hamon-gog.

16. And also the name of the city shall be Hamonah: thus shall they cleanse the land.

17. And thou son of man, Thus saith the Lord God, Speak unto unto every feathered fowl, and to every beast of the field, Assemble your selves and come; gather your selves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

19. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

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20. Thus

20. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God.

21. And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

JOEL ij. xx.

20. But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east-sea, and his hinder part toward the utmost sea; and his stink shall come up, and his ill savour shall come up, because he hath done great things.

CHAP. iij. 1-15.

FOR behold, in those days, and in that time when I shall bring again the captivity of Judah and Jerusalem,

2. I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land.

3. And they have cast lots for my people, and have given a boy for a harlot, and sold a girl for wine, that they may drink.

4. Yea, and what have ye to do with me, O Tyre and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompence me, swiftly and speedily will I return your recompence upon your own head.

5. Because ye have taken my silver and my gold, and have carried into your temple my goodly pleasant things.

6. The children also of Judah, and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.

7. Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head.

8. And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off; for the Lord hath spoken it.

9. Proclaim ye this among the Gentiles: prepare war, wake up the mighty men, let all the men of war draw near, let them come up.

10. Beat

10. Beat your plow-shares into swords, and your pruning-hooks into spears; let the weak say, I am strong.

11. Assemble your selves, and come all ye heathen, and gather your selves together round about: thither cause thy mighty ones to come down, O Lord.

12. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

13. Put ye in the sickle, for the harvest is ripe; come, get ye down, for the press is full, the fats overflow, for their wickedness is great.

14. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.

15. The sun and the moon shall be darkned, and the stars shall withdraw their shining.

ZEPH. iij. 8. 19.

8. Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

19. Behold, at that time I will undo all that afflict thee. and I will save her that halteth, and gather her that was driven out, and I will get them praise and fame in every land where they have been put to shame.

ZACH. xij. 6-9.

6. In that day will I make the governours of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

7. The Lord also shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem, do not magnifie themselves against Judah.

8. In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them.

A a a 2

9. And

9. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

CHAP. XIV. 1—5. 12—15.

BEhold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

2. For I will gather all nations against Jerusalem to battle, and the city shall be taken, and the houses rifled, and the women ravished, and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

4. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5. And ye shall flee to the valley of the mountains: for the valley of the mountains shall reach unto Azel: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee.

12. And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13. And it shall come to pass in that day, that a great tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel in great abundance.

15. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

VI.

Prophecies Relating to the general conversion of the *Jews* to the Christian Faith, to the marriage of the Lamb, to the first Resurrection, to the happy *Millennium*, and to the fulness of the Gentiles then to flow into the Church.

Is A. ij. 1—5.

THE word that *Isaiah* the son of *Amoz* saw, concerning *Judah* and *Jerusalem*.

2. And it shall come to pass in the last days, that the mountain of the Lords house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of *Jacob*, and he will teach us of his ways, and we will walk in his paths; for out of *Zion* shall go forth the law, and the word of the Lord from *Jerusalem*.

4. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their speares into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

5. O house of *Jacob*, come ye, and let us walk in the light of the Lord.

CHAP. iv. 3—6.

3. And it shall come to pass, that he that is left in *Zion*, and he that remaineth in *Jerusalem*, shall be called holy, even every one that is written among the living in *Jerusalem*:

4. When the Lord shall have washed away the filth of the daughters of *Zion*, and shall have purged the blood of *Jerusalem* from the midst thereof, by the spirit of judgment, and by the spirit of burning.

5. And the Lord will create upon every dwelling-place of mount *Zion*, and upon her assemblies a cloud, and smoke by day, and the shining

shining of a flaming fire by night : for upon all the glory shall be a defence.

6. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain.

CHAP. X. 20—23.

20. And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them : but shall stay upon the Lord, the holy One of Israel, in truth.

21. The remnant shall return, even the remnant of Jacob, unto the mighty God.

22. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return : the consumption decreed shall overflow with righteousness.

23. For the Lord God of hosts shall make a consumption, even determined in the midst of all the land.

CHAP. XI. 6—10.

6. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together, and a little child shall lead them.

7. And the cow and the bear shall feed, their young ones shall lie down together : and the lion shall eat straw like the ox.

8. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice-den.

9. They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

10. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek, and his rest shall be glorious.

CHAP. XII. 1—6.

AND in that day thou shalt say, O Lord, I will praise thee : though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2. Behold,

2. Behold, God is my salvation: I will trust, and not be afraid; for the Lord Jehovah is my strength and my song, he also is become my salvation.

3. Therefore with joy shall ye draw water out of the wells of salvation.

4. And in that day ye shall say, Praise the, Lord call upon his holy name, declare his doings among the people, make mention that his name is exalted.

5. Sing unto the Lord; for he hath done excellent things: this is known in all the earth.

6. Cry out and shout, thou inhabitant of Zion: for great is the holy One of Israel in the midst of thee.

CHAP. XXV. 1—12.

O Lord, thou art my God, I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

2. For thou hast made of a city an heap; of a fenced city, a ruine: a palace of strangers, to be no city, it shall never be built.

3. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

4. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

5. Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6. And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

8. And he will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

9. And it shall be said in that day, Lo, this is our God, we have waited

waited for him, and he will save us, this is the Lord we have waited for him we will be glad, and rejoyce in his salvation.

10. For in this mountain shall the hand of the Lord rest, and Moab shall be troden down under him, even as straw is troden down for the dunghil.

11. And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim : and he shall bring down their pride together with the spoils of their hands.

12. And the fortres of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.

CHAP. XXVJ. 1-19.

IN that day shall this song be sung in the land of Judah, We have a strong city, salvation will God appoint for walls and bulwarks.

2. Open ye the gates, that the righteous nation which keepeth the truth may enter in.

3. Thou wilt keep him in perfect peace, whose mind is stayed on thee : because he trusteth in thee.

4. Trust ye in the Lord for ever : for in the Lord Jehovah is everlasting strength.

5. For he bringeth down them that dwell on high, the lofty city he layeth it low, he layeth it low even the ground, he bringeth it even to the dust.

6. The foot shall tread it down, even the feet of the poor, and the steps of the needy.

7. The way of the just is uprightness : thou most upright dost weigh the path of the just.

8. Yea, in the ways of thy judgments, O Lord, have we waited for thee ; the desire of our soul is to thy name, and to the remembrance of thee.

9. With my soul have I desired thee in the night, yea, with my spirit within me will I seek thee early : for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

10. Let favour be shewed to the wicked, yet will he not learn righteousness : in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.

11. Lord

11. Lord, when thy hand is lifted up, they will not see : but they shall see, and be ashamed for their envy at the people, yea the fire of thine enemies shall devour them.

12. Lord, thou wilt ordain peace for us : for thou also hast wrought all our works in us.

13. O Lord our God, other lords beside thee have had dominion over us : but by thee only will we make mention of thy name.

14. They are dead, they shall not live ; they are deceased, they shall not rise : therefore hast thou visited and destroyed them, and made all their memory to perish.

15. Thou hast increased the nation, O Lord, thou hast increased the nation, thou art glorified ; thou hast removed it far unto all the ends of the earth.

16. Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.

17. Like as a woman with child that draweth near the time of her delivery, is in pain, and crieth out in her pangs ; so have we been in thy sight, O Lord.

18. We have been with child, we have been in pain, we have as it were brought forth wind, we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen.

19. Thy dead men shall live, together with my dead body shall they arise : awake and sing ye that dwell in dust : for thy dew is as the dew of herbs, and the earth shall cast out the dead.

CHAP. XXX. 18-26.

18. And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you : for the Lord is a God of judgment ; blessed are all they that wait for him.

19. For the people shall dwell in Zion at Jerusalem : thou shalt weep no more : he will be very gracious unto thee, at the voice of thy cry, when he shall hear it, he will answer thee.

20. And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers :

21. And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

Bbb

22. Ye

22. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

23. Then shall he give the rain of thy seed that thou shalt sow the ground withall, and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

24. The oxen likewise, and the young asses that eate the ground, shall eat clean provender which hath been winnowed with the shovel and with the fan.

25. And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters, in the day of the great slaughter, when the sowres fall.

26. Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

CHAP. XXXij. 1-20.

BEhold, a king shall reign in righteousness, and princes shall rule in judgment.

2. And a man shall be as an hiding-place from the wind, and a covert from the tempest: as rivers of water in a dry place, as the shadow of a great rock in a weary land.

3. And the eyes of them that see, shall not be dim; and the ears of them that hear, shall hearken.

4. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

5. The vile person shall be no more called liberal, nor the churl said to be bountiful.

6. For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisie; and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

7. The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.

8. But the liberal deviseth liberal things, and by liberal things shall he stand.

9. Rise up ye women that are at ease, hear my voice ye careless daughters, give ear unto my speech.

10. Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

11. Tremble ye women that are at ease: be troubled ye careless ones: strip ye and make ye bare, and gird sackcloth upon your loins.

12. They shall lament for the teats, for the pleasant fields, for the fruitful vine.

13. Upon the land of my people shall come up thorns and briers, ye upon all the houses of joy in the joyous city.

14. Because the palaces shall be forsaken, the multitude of the city shall be left, the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks:

15. Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17. And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever.

18. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.

19. When it shall hail, coming down on the forest; and the city shall be low in a low place.

20. Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.

CHAP. xxxiiij. 1—24.

WO to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee: when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2. O Lord, be gracious unto us, we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

Bbb 2

3. As

3. At the noise of the tumult the people fled: at the lifting up of thyself the nations were scattered.

4. And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

5. The Lord is exalted: for he dwelleth on high, he hath filled Zion with judgment and righteousness.

6. And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure.

7. Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.

8. The high-ways lie waste, the wayfaring man ceaseth, he hath broken the covenant, he hath despised the cities, he regardeth no man.

9. The earth mourneth and languisheth: Lebanon is ashamed and hewen down: Sharon is like a wilderness, and Bashan and Carmel shake off their fruits.

10. Now will I rise, saith the Lord: now will I be exalted, now will I lift up my self.

11. Ye shall conceive chaff, ye shall bring forth stubble: your breath as fire shall devour you.

12. And the people shall be as the burnings of lime: as thorns cut up shall they be burnt in the fire.

13. Hear ye that are far off, what I have done; and ye that are near, acknowledge my might.

14. The sinners in Zion are afraid, fearfulness hath surprized the hypocrites: who among us shall dwell with the devouring fire? who amongst us shall dwell with everlasting burnings?

15. He that walketh righteously, and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing of evil:

16. He shall dwell on high: his place of defence shall be the munitions of rocks, bread shall be given him, his waters shall be sure.

17. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

18. Thine heart shall meditate terror: where is the scribe? where is the receiver? where is he that counted the towers?

19. Then

19. *Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand.*

20. *Look upon Zion the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.*

21. *But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall any of the cords thereof be broken.*

22. *For the Lord is our judge, the Lord is our lawgiver, the Lord is our king, he will save us.*

23. *Thy tacklings are loosed, they could not nor well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided, the lame take the prey.*

24. *And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.*

CHAP. XXXV. 5-10.

5. *Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.*

6. *Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.*

7. *And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.*

8. *And an high-way shall be there, and a way, and it shall be called the way of holiness, the unclean shall not pass over it, but it shall be for those: the way-faring men, though fools shall not err therein.*

9. *No lion shall be there, nor any ravenous beast shall not be found there: but the redeemed shall walk there.*

10. *And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.*

CHAP.

CHAP. XLIV. 3.

3. For I will pour out water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thy offspring.

CHAP. LIJ. 1-6.

A Wake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised, and the unclean.

2. Shake thy self from the dust: arise, and sit down, O Jerusalem: loose thy self from the bands of thy neck, O captive daughter of Zion.

3. For thus saith the Lord, Ye have sold your selves for nought: and ye shall be redeemed without money.

4. For thus saith the Lord God, my people went down aforesime into Egypt to sojourn there, and the Assyrian oppressed them without cause.

5. Now therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to howl, saith the Lord, and my name continually every day is blasphemed.

6. Therefore my people shall know my name: therefore they shall know in that day, that I am he that doth speak, behold it is I.

CHAP. LJV. 1-10.

Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate, then the children of the married wife, saith the Lord.

2. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes.

3. For thou shalt break forth on the right hand, and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4. For

4. Fear not, for thou shalt not be ashamed: neither be thou confounded, for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5. For thy maker is thine husband (the Lord of hosts is his name;) and thy redeemer the holy one of Israel, the God of the whole earth shall be becalled.

6. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7. For a small moment have I forsaken thee, but with great mercies will I gather thee.

8. In a little wrath I hid my face from thee, for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer.

9. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed saith the Lord, that hath mercy on thee.

CHAP. LV. 1-5.

HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat, yea, come buy wine and milk without money, and without price.

2. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight it self in fatness.

3. Incline your ear, and come unto me: hear, and your soul shall live, and I will make an everlasting covenant with you, even: the sure mercies of David.

4. Behold, I have given him for a witness to the people, a leader and commander to the people.

5. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee, shall run unto thee, because of the Lord thy God, and for the holy One of Israel: for he hath glorified thee.

CHAP.

CHAP. LIX. 20, 21.

20. *And the redeemer shall come from Zion, and unto them that turn from transgression in Jacob, saith the Lord.*

21. *As for me, this is my covenant with them, saith the Lord, My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever.*

CHAP. LX. 18—22.

18. *Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise.*

19. *The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.*

20. *Thy sun shall no more go down, neither shall thy moon withdraw it self: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.*

21. *Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.*

22. *A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.*

CHAP. LXI. 3—11.

3. *To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oyle of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.*

4. *And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.*

5. *And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen, and your wine-dressers.*

6. *But ye shall be named the priests of the Lord: men shall call*
your

you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall you boast your selves.

7. *For your shame you shall have double, and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.*

8. *For I the Lord love judgment, I hate robbery for burnt-offering, and I will direct their work in truth, and I will make an everlasting covenant with them.*

9. *And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.*

10. *I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth her self with her jewels.*

11. *For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth: so the Lord God will cause righteousness and praise to spring forth before all the nations.*

CHAP. LXij. I—5.

FOR Zions sake will I not hold my peace, and for Jerusalems sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

2. *And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.*

3. *Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.*

4. *Thou shalt no more be termed, Forsaken; neither shall thy land any more be termed, Desolate: but thou shalt be called Hephzi-bah, and thy land, Benlah: for the Lord delighteth in thee, and thy land shall be married.*

5. *For as a young man marryeth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.*

CHAP. LXV. 17—25.

17. For behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind.

18. But be ye glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy.

19. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying.

20. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed.

21. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

22. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree, are the days of my people, and mine elect shall long enjoy the work of their hands.

23. They shall not labour in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them.

24. And it shall come to pass, that before they call, I will answer, and whiles they are yet speaking, I will hear.

25. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

CHAP. LXVj. 18, 19, 22, 23.

18. For I know their works and their thoughts: it shall come, that I will gather all nations and tongues, and they shall come and see my glory.

19. And I will set a sign among them, and I will send those that escape of them, unto the nations, to Tarshish, Pul and Lud that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

22. For

22. For as the new heavens, and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.

23. And it shall come to pass, that from one new-moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.

JER. iij. 16, 17.

16. And it shall come to pass when ye be multiplied and increased in the land: in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more.

17. At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

CHAP. iv. 1, 2.

IF thou wilt return, O Israel, saith the Lord, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

2. And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

CHAP. xxx. 9.

9. But they shall serve the Lord their God, and David their king, whom I will raise up unto them.

CHAP. xxxj. 31-34.

31. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.

32. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt (which my covenant they brake, although I was an husband unto them, saith the Lord:)

Ccc 2

33. But

33. But this shall be the covenant that I will make with the house of Israel, After those days, saith the Lord, I will put my law in their inward part, and write it in their hearts, and will be their God, and they shall be my people.

34. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

CHAP. xxxiiij. 8, 15, 16.

8. And I will cleanse them from all their iniquity, whereby they have sinned against me, and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me.

15. In those days, and at that time will I cause the branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land.

16. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness.

EZEK. xvj. 60—63.

60. Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

61. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

62. And I will establish my covenant with thee, and thou shalt know that I am the Lord.

63. That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

CHAP. xxxiv. 23, 24, 30.

23. And I will set up one shepherd over them, and he shall feed them.

them, even my servant David; he shall feed them, and shall be their shepherd.

24. And I the Lord will be their God; and my servant David a prince among them, I the Lord have spoken it.

30. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel are my people, saith the Lord God.

CHAP. XXXVj. 25, 26, 27.

25. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you.

26. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27. And I will my put spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

CHAP. XXXvij. 22—28.

22. And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24. And David my servant shall be king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their childrens children forever, and my servant David shall be their prince forever.

26. *More*

26. *Moreover, I will make a covenant of peace with them, it shall be an everlasting covenant with them, and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.*

27. *My tabernacle also shall be with them : yea, I will be their God, and they shall be my people.*

28. *And the heathen shall know that I the Lord do sanctifie Israel, when my sanctuary shall be in the midst of them for evermore.*

CHAP. XXXIX. 22, 28, 29.

22. *So the house of Israel shall know that I am the Lord their God, from that day and forward.*

28. *Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen : but I have gathered them unto their own land, and have left none of them any more there.*

29. *Neither will I hide my face any more from them : for I have poured out my spirit upon the house of Israel, saith the Lord God.*

JOEL iiij. 16—21.

16. *The Lord also shall rore out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake ; but the Lord will be the hope of his people, and the strength of the children of Israel.*

17. *So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain : then shall Jerusalem be holy, and there shall no strangers pass through her any more.*

18. *And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.*

19. *Egypt shall be a desolation, and Edom shall be a desolate wilderness.*

wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

20. But Judah shall dwell for ever, and Jerusalem from generation to generation.

21. For I will cleanse their blood that I not have cleansed, for the Lord dwelleth in Zion.

ZEPH. iij. 9, 10, 15.

9. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.

10. From beyond the rivers of Ethiopia, my suppliants, even the daughter of my dispersed shall bring mine offering.

15. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord is in the midst of thee: thou shalt not see evil any more.

ZECH. ij. 10—13.

10. Sing, and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord.

11. And many nations shall be joined to the Lord in that day; and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.

12. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

13. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation.

CHAP. xij. 10—14.

10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him; as one that is in bitterness for his first-born.

11. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12. And

12. *And the land shall mourn, every family apart, the family of the house of David apart, and their wives apart: the family of the house of Nathan apart, and their wives apart:*

13. *The family of the house of Levi apart, and their wives apart: the family of Shimei apart, and their wives apart.*

14. *All the families that remain, every family apart, and their wives apart.*

CHAP. xiiij. I.

IN that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin, and for uncleanness.

CHAP. xiv. 8, 9, 16—21.

8. *And it shall be in that day, that living waters shall go out from Jerusalem: half of them towards the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.*

9. *And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.*

16. *And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the king the Lord of hosts, and to keep the feast of tabernacles.*

17. *And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem, to worship the king the Lord of hosts even upon them shall be no rain.*

18. *And if the family of Egypt go not up, and come not, that have no rain: there shall be the plague wherewith the Lord will smite the beathen that come not up to keep the feast of tabernacles.*

19. *This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.*

20. *In that day shall there be upon the bells of the horse, HOLINESS UNTO THE LORD; and the pots in the Lords house shall be like the bowls before the altar.*

21. *Yea, every pot in Jerusalem and in Judah shall be Holiness unto the Lord of hosts: and all they that sacrifice, shall come and take*

take of them, and seeke therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts.

ROM. xj. 1-36.

I Say then, hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3. Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

5. Even so then at this present time also there is a remnant according to the election of grace.

6. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

7. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded:

8. According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day.

9. And David saith, let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them.

10. Let their eyes be darkened, that they may not see, and bow down their back away.

11. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

12. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles: how much more their fullness?

13. For I speak unto you Gentiles, in as much as I am the apostle of the Gentiles, I magnifie mine office:

D d d

14. If

14. If by any means I may provoke to emulation them which are my flesh, and might save some of them.

15. For if the casting away of them be the reconciling of the world; what shall the receiving of them be, but life from the dead?

16. For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches.

17. And if some of the branches be broken off, and thou being a wild olive-tree, wert grafted in amongst them, and with them partakest of the root and fatness of the olive-tree;

18. Boast not against the branches: but if thou boast, thou bearest not the root, but the root thee.

19. Thou wilt say then, The branches were broken off, that I might be grafted in.

20. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear.

21. For if God spared not the natural branches, take heed lest he also spare not thee.

22. Behold therefore the goodness, and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

23. And they also, if they bide not still in unbelief, shall be grafted in: for God is able to graft them in again.

24. For if thou were cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these which be the natural branches, be grafted into their olive-tree?

25. For I would not, brethren that ye should be ignorant of this mystery (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26. And so all Israel shall be saved: as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob.

27. For this is my covenant unto them, when I shall take away their sins.

28. As concerning the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers sakes.

29. For

29. For the gifts and calling of God are without repentance.

30. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31. Eden so have these also now not believed, that through your mercy they also may obtain mercy.

32. For God hath concluded them all in unbelief, that he might have mercy upon all.

33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

34. For who hath known the mind of the Lord, or who hath been his counsellor?

35. Or who hath first given to him, and it shall be recompensed unto him again?

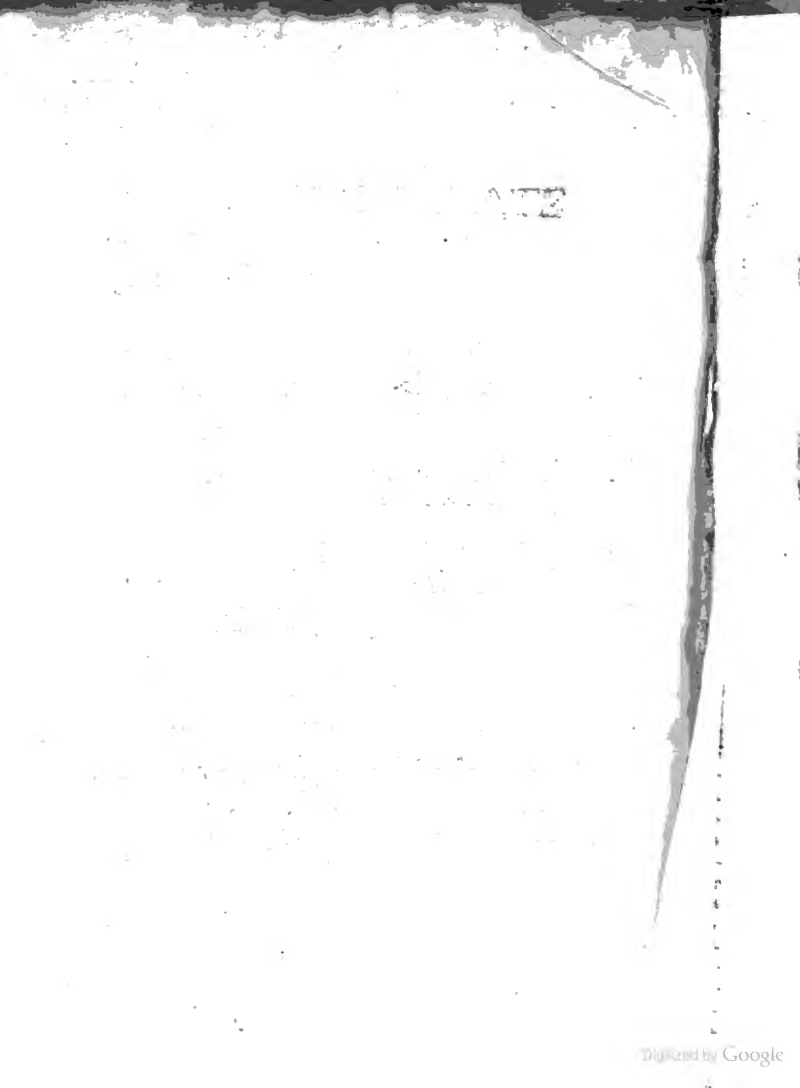
36. For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

I conclude all in the Incomparable Mr. Mede's own words, at the end of his *Clavis Apocalypica*:

Id extremum te volo, Lector, qui in hac incideris, ut si mihi assidenti quid forte revelatum esse perspexeris, aut tibi ipsi aut aliis ad hac mysteria profuturum, id Totum Dei in me misericordia acceptum referas; cui & ego, ob tantillum sapientia ejus radiolum graies persolvere nunquam desinam: sin quid aberratum sit, id solum meum esse memineris, hominis quantillarum virium, & nullatenus ad hac (quod probe mihi conscius sum) ex meipso idonci.

Τῷ καθημένῳ ἐπὶ τῷ Θεόνῃ, καὶ τῷ Ἀγνίῳ,
ἡ εὐλογία, καὶ ἡ τιμὴ, καὶ ἡ δόξα, καὶ τό κρά-
τος εἰς τὰς αἰῶνας τῶν αἰώνων· Ἀμήν·

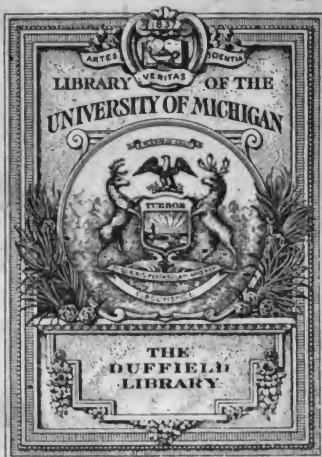
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